KUMĀRASAMBHAVAM

CANTO VI

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MYSORE — 4

महाकवि-कालिदास-प्रणीतं

॥ कुमारसंभवम् ॥

षष्ठस्सर्गः

Edited with Introduction,
English Translation, Kannada word meaning, Notes, &c.
by
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कालिदासगिरां सारं कालिदासः सरस्वती ।
चतुर्मुखोऽथवा साक्षात् विदुर्नान्ये तु मादृशाः ॥

The inner meaning of Kālidāsa's words Kālidāsa and the Goddess of learning know. Or the very Creator (alone) knows; not at all others like myself.

—MALLINĀTHA (the commentator on Kālidāsa's Kāvyas)

ಕಾಳಿದಾಸನ ಮಾತುಗಳ ಸಾರವನ್ನು ಕಾಳಿದಾಸ ಮತ್ತು ಸರಸ್ವತಿ ಬಲ್ಲರು. ಅಥವಾ ಸಾಕ್ಷಾತ್ ಬ್ರಹ್ಮ (ಮಾತ್ರ) ಬಲ್ಲ; ನನ್ನಂತಹ ಇತರರಲ್ಲ.

—(ಕಾಳಿದಾಸನ ಕಾವ್ಯಗಳ ವ್ಯಾಖ್ಯಾನಕಾರ) ಮಲ್ಲಿನಾಥ

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INTRODUCTION

PRELIMINARY

In Sanskrit any literary composition is generally termed KĀVYA. This Kāvya is of two kinds;—1. DṚS'YA & 2. S'RAVYA. The 'seeable' literary writings such as the drama, belong to the former group, while the 'hearable' ones comprising of GADYA (prose), PADYA (poetry) and the CAMPŪ (prose interspersed with poetry) belong to the latter. The padya or metrical composition again is of two kinds in accordance with its length—MAHĀKĀVYAS (long poems) and KHAṆDAKĀVYAS (short poems). Kālidāsa's Meghadūta is a khandakāvya, while his Kumārasambhava is a mahākāvya.

THE MAHĀKĀVYA

A Mahākāvya must consist of not less than eight and not more than thirty cantos. The stanzas in each canto may range between thirty and two hundred. The poem may deal with the life of a single hero or with the account of a whole race of kings. The verses in any canto must be of a uniform metre which may be altered at the end of the canto. The close of every canto must suggest the subject matter of the succeeding one. S'ṚNGĀRA, VĪRA or S'ĀNTA should be the predominant sentiment in the poem whose object must be the attainment of the four PURUṢĀRTHAS, namely, DHARMA, ARTHA, KĀMA and MOKṢA. The poem

ought to be embellished with abundant figures of speech. It ought to contain descriptions of cities, seas, mountains, seasons, the rise of the sun and the moon, gardens, water-sport, drinking, love-sport, festivities, separation of lovers, marriages, birth of a son, counsels, the mission of ambassadors and the victories of war-lords. Such a KĀVYA, it is stated, will live to eternity.

THE KUMĀRASAMBHAVA

The Kumārasambhava of Kālīdāsa is a Mahākāvya. The printed editions contain 18 cantos, although some believe that the work extended over 22 cantos. But, well-known commentators and scholars are of the opinion that only the first eight cantos form the work of Kālidāsa, because at the close of the eighth canto there is a reference to the potential birth of the war-god and the remaining cantos exhibit a low taste, clumsy handling of the subject matter and a definitely inferior style. Prof. Ryder is a solitary scholar who opines that all the cantos are from Kālidāsa's pen. Any way, the title Kumārasambhava can apply only to the first eight cantos, as the later cantos deal with the fight of the demons with the gods and Tāraka's death.

The material for this work is drawn mostly from the S'aivite Purāṇas and from the S'iva-purāṇa in particular.

KĀLIDĀSA'S DATE

There are some legends which speak about the life and even the date of our poet, but most of them are unreliable. If one legend makes him the contemporary of Bhavabhūti, another makes him the court poet of Bhojarāja of Dhārā. The tradition that he was one of the *Nine gems*[1] of Vikramāditya's court seems to have some truth about it. No doubt some scholars have rejected even this as totally baseless; but many are inclined to believe that Kālidāsa's patron must have been Vikramāditya. It is not unlikely that Kālidāsa has paid his tribute to that patron of his in the title of his play Vikramorvas'īyam. But as there have been several Vikramādityas, this tradition by itself does not help us to fix the date of Kālidāsa. One king Vikramāditya founded the era known after him, which commences from 57 B.C. A good many scholars are inclined to think that it is very likely that this king was our poet's patron. In support of this view, among other arguments, Mr. Pandit points out that Agnimitra, son of Puṣpamitra, who founded the Maurya dynasty, is the hero of Mālavikāgnimitra, being a historic person and a contemporary of our poet. Internal evidences are not wanting to strengthen this. The law of inheritance as detailed in the S'ākuntalam Act VI, that

1 धन्वन्तरि-क्षपणक+ अमरसिंह-शङ्कु-वेतालभट्ट-घटकर्पर-कालिदासाः ।
ख्यातो वराहमिहिरो नृपतेः सभायां रत्नानि वै वररुचिर्नव विक्रमस्य ॥

the property of a person who died childless would go to the king, was current in or about the first century B.C. Moreover, the Bauddha poet As'vaghoṣa (beginning of the 1st cent. A.D.) has, in all likelihood, borrowed his ideas from Kālidāsa, as the latter has been recognised as an original poet borrowing his subjects only from ancient authors like Vālmiki. These tend to show that Kālidāsa lived in the first cent. B.C. The date is approximate, as it has not yet been finally accepted. That is why, if Dr. Peterson holds that "Kālidāsa stands near the beginning of the Christian era, if indeed, he does not over-top it," Dr. Kern places him in the latter half of the 6th cent. A.D. Prof. De rightly observes— 'His date and even approximate time, is at worst uncertain, at best conjectural.' Competent scholars hold that some verses in the Mandassor inscription of 473 A.D. show a knowledge of Kālidāsa's works. Therefore the lower limit of Kālidāsa's date would, according to them, be about 450 A.D. But, as Kālidāsa is mentioned as a highly reputed poet in the Aihole inscription of 634 A.D., there can be no doubt that he belongs to a much earlier date than that of the inscription itself. Therefore, it is safest to hold that Kālidāsa must have flourished sometime between 100 B.C. and 600 A.D., the two sure limits of his date.

KĀLIDĀSA'S LIFE

There is a legend according to which Kālidāsa was a boor by birth, but was somehow married to an obstinate princess, who abandoned him finding that he had no education at all. Thereupon he devoted himself to the worship of Kālī who blessed him with literacy and poesy. Thus he became KĀLI-DĀSA and a gifted poet by the favour of Kālī. He then returned to his wife who put him the question ASTI KAS'CIT VĀGARTHAḤ?, in reply to which it is stated that he repeated the same words in the same order but in the affirmative, and that he later composed the three Kāvyas — 1. KUMĀRASAMBHAVA 2. MEGHADŪTA and 3. RAGHUVAMS'A, with each one of those words at the commencement of the first verses of them respectively. The legend is no doubt interesting but not reliable.

We can gather some information about Kālidāsa's life from his own writings. His repeated reference to Ujjain indicates that he must have spent at least a part of his life in that city. His dwelling upon the charms of that city in his Meghadūtam makes it clear that he loved it much. His description of the *Tour* about the whole of India and even into the regions beyond the borders of India in the Raghuvams'am, makes any one believe that Kālidāsa himself must have made such a grand tour. Mountains seem to have impressed him deeply. As acutely observed by a

critic, he is the only Sanskrit poet who has described a certain flower which is exclusively Kasmerian.

There can be no doubt that Kālidāsa had extensive education and that he had mastered rhetoric, dramatic theory, and the science of grammar, the chief of all sciences. Besides the knowledge of Law and Astronomy, he seems to have had the proficiency in the profound and subtle systems of philosophy. If his Kumārasambhavam is S'ivaistic, his Raghuvams'am is Viṣṇuite. If the hymn to Viṣṇu in the latter work is expressing a Vedantic monism, the hymn to Brahma in the former expresses the dualism of the S'āṅkhyas. The Buddhistic and Yoga doctrines are all mentioned here and there. Therefore we may observe that in matters of religion and philosophy, Kālidāsa was of an unbiassed mind.

KĀLIDĀSA'S WORKS

More than forty works are attributed to Kālidāsa; but critics acknowledge only seven of them as his. Those works are—

1–3. Three dramas—
1. Mālavikāgnimitram
2. Vikramorvas'īyam
3. S'ākuntalam

4–5. Two Mahakavyas—
1. Raghuvams'am and
2. Kumārasambhavam

6–7. Two Khandakavyas—
1. Meghadūtam and
2. Ṛtusamhāram

SYNOPSIS OF CANTO VI

(1–2) Pārvatī suggests to S'iva the desirability of his approaching her father to expedite their marriage.

(3) S'iva summons the seven sages by mental communion.

(4–11) The sages together with Arundhatī appear before S'iva.

(12–15) Seeing her, S'iva's eagerness for marriage increases; for, 'All actions of a holy life
Are rooted in a virtuous wife.'

(16–24) The sages address S'iva and seek to know why they have been summoned.

(25–33) S'iva explains to them his object and sends them to the lord of the mountains to make the marriage proposal.

(34–36) The sages fly to Oṣadhiprastha, the brilliant city of Himavān.

(37–47) The city Oṣadhiprastha is described.

(48–52) On arrival there, the sages are received well by the mountain-lord.

(53–64) They are taken to the seraglio; and, after their taking rest there, Himavān submits to them how blessed he has become by their unexpected visit and seeks to know what he can do for them.

(65–74) Aṅgiras replying on behalf of the seven sages first pays compliments to Himavān.

(75–83) He next announces the object of their visit to him by requesting in the formal way Pārvatī's hand in marriage to S'iva.

(84) Pārvatī, who is all the while standing by the side of her father, blushes at this.

(85–86) The mountain-lord looks at the face of his wife Menā, who at once indicates her assent.

(87–89) Himavān joyfully agrees to offer his daughter in marriage to S'iva.

(90–92) Pārvatī bows down to the sages. All of them bless her suitably. Arundhatī seats her on her lap. She consoles Pārvatī's mother who is already dwelling on the coming separation of her daughter from her.

(93-94) It is agreed that the marriage shall be celebrated after three days and the sages fly back to S'iva.

(95) S'iva spends the three days in impatient longing.

QUOTABLE LINES IN THE TEXT

अशोच्या हि पितुः कन्या सद्भर्तृप्रतिपादिता । 79
ईशो हि जगतः पिता । 80
उच्चैर्हिरण्मयं शृङ्गं सुमेरोर्वितथीकृतम् । 72
कमपरमवशं न विप्रकुर्युर्विभुमपि तं यदमी स्पृशन्ति भावाः । 95
क्रियाणां खलु धर्म्याणां सत्पत्न्यो मूलकारणम् । 13
तिर्यगूर्ध्वमधस्ताच्च व्यापको महिमा हरेः । 71
पुनन्ति लोकान् पुण्यत्वात्कीर्तयः सरितश्च ते । 69
प्रायः प्रत्ययमाधत्ते स्वगुणेषूत्तमादरः । 20
प्रायेण गृहिणीनेत्राः कन्यार्थेषु कुटुंबिनः । 85
प्रायेणैवंविधे कार्ये पुरन्ध्रीणां प्रगल्भता । 32
भवत्प्रणीतमाचारमामनन्ति हि साधवः । 31
भवन्त्यव्यभिचारिण्यो भर्तुरिष्टे पतिव्रताः । 86
मनसः शिखराणां च सदृशी ते समुन्नतिः । 66
यदध्यासितमर्हद्भिस्तद्धि तीर्थं प्रचक्षते । 56
विक्रियायै न कल्पन्ते संबन्धाः सदनुष्ठिताः । 29
विनियोगप्रसादा हि किङ्कराः प्रभविष्णुषु । 62
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स्थाने त्वां स्थावरात्मानं विष्णुमाहुः । 67
स्त्रीपुमानित्यनास्थैषा वृत्तं हि महितं सताम् । 12

॥ श्रीः ॥

कुमारसंभवे महाकाव्ये

षष्ठस्सर्गः

1

अथ विश्वात्मने गौरी संदिदेश मिथः सखीम् ।
दाता मे भूभृतां नाथः प्रमाणीक्रियतामिति ॥

Translation—Then, through her friend, Gaurī secretly communicated to the soul of the universe (viz., S'iva)—'Let the lord of the mountains be recognised as the person to give me (in marriage to you).'

ಅಥ=ಬಳಿಕ **ಗೌರೀ**=ಪಾರ್ವತಿಯು **ವಿಶ್ವಾತ್ಮನೇ**=ಶಿವನಿಗೆ **ಭೂಭೃತಾಂ**=ಪರ್ವತಗಳ **ನಾಥಃ**=ರಾಜನಾದ ಹಿಮವಂತನು **ಮೇ**=ನನ್ನನ್ನು **ದಾತಾ**=ನಿನಗೆ ದಾನಮಾಡುವವನಾಗಿ **ಪ್ರಮಾಣೀಕ್ರಿಯತಾಂ**=ಪ್ರಮಾಣೀಕರಿಸಲ್ಪಡಲಿ **ಇತಿ**=ಎಂಬುದಾಗಿ **ಮಿಥಃ**=ರಹಸ್ಯವಾಗಿ **ಸಖೀಂ**=ಸಖಿಯ ಮೂಲಕ **ಸಂದಿದೇಶ**=ತನ್ನ ಅಭಿಪ್ರಾಯವನ್ನು ತಿಳಿಸಿದಳು.

Explanation— Towards the close of the fifth canto, S'iva is described as appearing in person before Pārvatī, holding her by the hand and saying to her—'Hereafter I am your slave, Oh Pārvati ! You have bought me by your penances.' Those words made Pārvatī forget all at once the great hardships of penance and feel extremely happy. But, remarkably enough, Pārvatī said nothing to S'iva. She kept in her mind her family prestige, her subordination to her father in her maidenhood and the traditional practice of joining the lover only after marriage. So, after sometime,

she communicated to him, through her friend and not personally, that he should approach her father and move with him the question of their marriage, as he alone had to give her to him.

Notes—अथ-sometime after the incidents of the previous canto. विश्वं अत्मा यस्य or विश्वस्य आत्मा—विश्वात्मा; तस्मै—विश्वात्मने to S'iva. The dative is by क्रियया यमभिप्रैति सोऽपि संप्रदानम् । मिथः-(indeclinable) privately. सखीं सन्दिदेश-deputed a friend with a message. सन्देशो वाग्वाचिकं स्यात्—Amara. The message is दाता मे etc. भुवो भृतः—भूभृतः, तेषां भूभृताम् । प्रमाणीक्रियताम् —अप्रमाणं प्रमाणं संपद्यमानः क्रियतां; (='एतदर्थस्य ज्ञाता क्रियताम्' 'अवधार्यताम्' 'स्थिरीक्रियताम्'). संदिदेश 3rd singular लिट् perfect of (सं+) दिश् [सं+दिदेश-दिदिशतुः-दिदिशुः । दिदेशिथ - दिदिशथुः - दिदिश । दिदेश-दिदिशिव-दिदिशिम ।] प्रमाणीक्रियताम्—3rd sing. लोट् imperative of the passive of (प्रमाणी+) कृ (क्रियतां-क्रियेतां - क्रियन्तां । क्रियस्व-क्रियेथां-क्रियध्वम् । क्रियै - क्रियावहै - क्रियामहै ।] Change of voice—1) गौर्या संदिदिशे सखी। 2) भूभृतां नाथं मे दातरं प्रमाणीकुरु ।

2

तया व्याहृतसंदेशा सा बभौ निभृता प्रिये ।
चूतयष्टिरिवाभ्याशे मधौ परभृतोन्मुखी ॥

With (that) message communicated through her (i.e., the friend), she shone firm in (her love for her) lover, like a branch of the mango nearby speaking out through the cuckoo in the spring season.

ತಯಾ=ಆ ಸಖಿಯ ಮೂಲಕ ವ್ಯಾಹೃತ-ಸಂದೇಶಾ=ಹೇಳಲ್ಪಟ್ಟ ಸಂದೇಶವಾಕ್ಯವುಳ್ಳವಳಾಗಿ ಸಾ=ಆ ಗೌರಿಯು ಪ್ರಿಯೇ=ತನ್ನ ಪ್ರಿಯನಾದ

ಶಿವನ ವಿಷಯದಲ್ಲಿ ನಿಭೃತಾ=ನಿಶ್ಚಲಳಾಗಿ (ಅಂದರೆ ತುಂಬ ಆಸಕ್ತಳಾಗಿದ್ದು) ಮಧೌ=ವಸಂತ ಕಾಲದಲ್ಲಿ ಪರಭೃತ+ಉನ್ಮುಖೀ=ಕೋಗಿಲೆಯ ಮುಖ ದಿಂದ ಮಾತಾಡುತ್ತಿರುವ ಚೂತಯಷ್ಟಿಃ ಇವ=ಮಾವಿನ ಮರದ ಕೊಂಬೆ ಯಂತೆ ಅಭ್ಯಾಶೇ=ಸಮೀಪದಲ್ಲೇ ಬಭೌ=ಪ್ರಕಾಶಿಸಿದಳು.

Pārvati herself did not speak to S'iva. She deputed her friend to speak on her behalf. The friend was her mouthpiece as it were. Her message being communicated to S'iva through her friend, Pārvati—firm in (her love for) her lover—shone like a mango branch nearby, speaking out through the Cuckoo in the spring season. The comparison of the silent Pārvati of a lovely appearance to a mango-branch beautiful with its heavily laden blossoms and her friend serving as her mouth-piece to the cuckoo which sings sweetly, is apt. The Spring season is suggestive of the lovely environment around them in that penance-grove rich in nature's beauty.

व्याहृतः संदेशः यस्याः सा—व्याहृतसंदेशा । निभृत=silent. अभ्याशे =nearby. *v. l.* आभाष्ये (मधौ) meaning who deserves to be spoken to. According to this reading मधु the spring is to be regarded as the lover of the mango branch. मधौ—In the spring. परभृत=अन्यपुष्ट=The Kokila; reared up by another and not by its own mother. The mother bird is said to be unable to hatch its own eggs and that it, therefore, lays its eggs in the nests of crows leaving that duty to them. Cf. प्रागन्तरिक्षगमनात् स्वमपत्यजातमन्यैर्द्विजैः परभृताः खलु पोषयन्ति ॥ —S'ākuntalam. चूतयष्टिः (fem.) मधुः (masc.) परभृता (fem.) correspond to Pārvati, S'iva and Pārvati's female friend. बभौ—3rd singular perfect of भा—to shine. [बभौ-बभतुः-बभुः । बभाथ, बभिथ-बभथुः-बभ । बभौ-बभिव-बभिम ।] Voice change into Impersonal—व्याहृतसंदेशया तया बभे निभृतया चूतयष्टया उन्मुख्या ।

3

स तथेति प्रतिज्ञाय विसृज्य कथमप्युमाम् ।
ऋषीञ्ज्योतिर्मयान्सप्त सस्मार स्मरशासनः ॥

Having promised that it shall be so and with great difficulty having let go Umā, he, the chastiser of Cupid, remembered (i.e., called to mind) the seven luminous sages.

ಸಃ=ಆ ಸ್ಮರಶಾಸನಃ=ಮನ್ಮಥನನ್ನು ಶಿಕ್ಷಿಸಿದ ಶಿವನೂ ತಥಾ=ಹಾಗೆಯೇ ಆಗಲಿ ಇತಿ=ಎಂದು ಪ್ರತಿಜ್ಞಾಯ=ಮಾತುಕೊಟ್ಟು ಉಮಾಂ=ಗೌರಿಯನ್ನು ಕಥಂ ಅಪಿ=ಬಹಳ ಕಷ್ಟದಿಂದ ವಿಸೃಜ್ಯ=ಬೀಳ್ಕೊಟ್ಟು ಜ್ಯೋತಿರ್ಮಯಾನ್=ಜ್ಯೋತಿಃಸ್ವರೂಪಿಗಳಾದ ಸಪ್ತ ಋಷೀನ್=ಏಳು ಋಷಿಗಳನ್ನು ಸಸ್ಮಾರ=ನೆನಸಿಕೊಂಡನು.

On knowing the mind of Pārvati, S'iva at once agreed to move the matter with her father and with great difficulty allowed her to go. Then he summoned into his presence the seven sages abounding in radiance, by mental communion.

S'iva is referred to in this s'loka as SMARAS'ĀSANA to indicate the change that had come upon his mind which now longed impatiently for Pārvati. It must be remembered that S'iva had burnt the love-god to ashes earlier, just because he had tried to influence his mind towards Pārvati.

शास्तीति शासनः; स्मरस्य शासनः—the chastiser of SMARA the god of love. प्रतिज्ञाय—(indeclinable past participle of ज्ञा with प्रति)=having promised. कथमपि=somehow with great difficulty. विसृज्य—(Indeclinable past participle of सृ with वि—having let go. उमा—for this name of Pārvati, see Canto I stanza 26—'उमेति मात्रा तपसे निषिद्धा पश्चादुमाख्यां सुमुखी

जगाम'. ज्योतिर्मयान्—luminous; full of radiance. सप्त ऋषीन्—The seven sages are Marīci, Atri, Aṅgiras, Pulastya, Pulaha, Kratu and Vasiṣṭha. The Kālikāpurāṇa says—काश्यपोऽत्रिर्वशिष्ठश्च विश्वामित्रोऽथ गौतमः । जमदग्निर्भरद्वाज एते सप्तर्षयो मताः । सस्मार—3rd singular perfect of स्मृ [सस्मार-सस्मरतुः-सस्मरुः । सस्मर्थ-सस्मरथुः-सस्मर । सस्मार, सस्मर-सस्मरिव-सस्मरिम ।] Passive voice—तेन ज्योतिर्मया ऋषयः सस्मरिरे स्मरशासनेन ।

4

ते प्रभामण्डलैर्व्योम द्योतयन्तस्तपोधनाः ।
सारुन्धतीकाः सपदि प्रादुरासन्पुरः प्रभोः ॥

Those ascetics, together with Arundhatī illumining the sky with their halos of light, at once appeared before the Lord.

ತೇ=ಆ ತಪೋಧನಾಃ=ತಪಸ್ಸೇ ಧನವಾಗಿ ಉಳ್ಳ ಸಪ್ತರ್ಷಿಗಳು ಪ್ರಭಾಮಂಡಲೈಃ=ತಮ್ಮ ತೇಜಸ್ಸಿನ ಸಮೂಹಗಳಿಂದ ವ್ಯೋಮ=ಆಕಾಶವನ್ನು ದ್ಯೋತಯಂತಃ=ಬೆಳಗಿಸುತ್ತಾ ಸಾರುಂಧತೀಕಾಃ=ಅರುಂಧತಿಯೊಡನೆ ಕೂಡಿದವರಾಗಿ ಪ್ರಭೋಃ=ಶಿವನ ಪುರಃ=ಮುಂದುಗಡೆ ಪ್ರಾದುರಾಸನ್=ಪ್ರತ್ಯಕ್ಷರಾದರು.

As soon as S'iva thought of the seven sages, they appeared before him. Vasiṣṭha seeing with his divine vision the purpose for which they were wanted, brought with him his wife Arundhatī also. Their coming down from the sky was marked by the firmament getting illumined by the radiance of the lustrous halos round them.

तप एव धनं येषां ते—तपोधनाः । व्योम neuter gender. द्योतयन्तः present participle of the causative of द्युत् in the Nominative plural masculine. अरुन्धत्या सह वर्तन्ते इति सारुन्धन्तीकाः । सपदि (all at once) and पुरः (in front of) are indeclinables.

प्रादुरासन् 3rd plural of अस् (with प्रादुः) in the Imperfect. [आसीत्-आस्तां-आसन् । आसीः-आस्तं-आस्त । आसं-आस्व-आस्म ।] Impersonal form— तैः द्योतयद्भिः तपोधनैः सारुन्धतीकैः प्रादुरभूयत । This verse and the following six verses form one sentence. Such a group of verses is called a कुलक. Cf.— द्वाभ्यां युग्ममिति प्रोक्तं त्रिभिः श्लोकैर्विशेषकम् । कलापकं चतुर्भिः स्यात् तदूर्ध्वं कुलकं मतम् ॥

5-10 The seven sages are described

5

आप्लुतास्तीरमन्दारकुसुमोत्किरवीचिषु ।
व्योमगङ्गाप्रवाहेषु दिङ्नागमदगन्धिषु ॥

(They had) bathed in the streams of the heavenly Ganges whose waves were throwing up the flowers of the Mandāra trees grown on the banks and which (streams) were perfumed by the ichor of the elephants of the quarters.

ತೀರಮಂದಾರ-ಕುಸುಮ+ಉತ್ಕಿರ-ವೀಚಿಷು= ದಡದ ಮೇಲಿನ ಮಂದಾರಪುಷ್ಪಗಳನ್ನು ಮೇಲಕ್ಕೆಸೆಯುತ್ತಿದ್ದ ಅಲೆಗಳುಳ್ಳ, ದಿಕ್+ನಾಗ ಮದಗಂಧಿಷು=ದಿಗ್ಗಜಗಳ ಮದೋದಕದ ಸುಗಂಧವುಳ್ಳ ವ್ಯೋಮಗಂಗಾ ಪ್ರವಾಹೇಷು=ಆಕಾಶಗಂಗೆಯ ಪ್ರವಾಹಗಳಲ್ಲಿ ಆಪ್ಲುತಾಃ=ಸ್ನಾನಮಾಡಿದ್ದ (ಆ ಸಪ್ತರ್ಷಿಗಳು ಶಿವನ ಮುಂದೆ ಪ್ರತ್ಯಕ್ಷರಾದರು).

Gaṅgā river flows from the sky, on the earth and into the pātāla. Its stream in the sky is called Mandākinī, or Vyomagaṅgā. On the banks of this Mandākinī, there are plenty of the celestial Mandāra trees, whose fragrant flowers are carried away in plenty by the waves of the river. Thus the water of the river gets a very pleasing odour. Besides this, the guardian elephants of the quarters make the water of this river scented with their profuse rut

by bathing there. In such sweet smelling water of the river which was close to their site, those seven sages had bathed.

व्योमगङ्गा or वियद्गङ्गा is Mandākinī. Cf. मन्दाकिनी वियद्गङ्गा स्वर्णदी सुरदीर्घिका । उत्किर (उत्+कृ+अ)—throwing up. वीचि—wave. दिङ्नागानां मदगन्धः एष्वस्तीति दिङ्नागमदगन्धिनः; तेषु—qualifies प्रवाहेषु ।

6

मुक्तायज्ञोपवीतानि बिभ्रतो हैमवल्कलाः ।
रत्नाक्षसूत्राः प्रव्रज्यां कल्पवृक्षा इवाश्रिताः ॥

(—Who) wearing pearl-like sacred threads, golden bark-garments, and jewelled rosaries, (were) like the celestial trees taken to Pravrajyā (i.e., the fourth order in the religious life of a Brāhmaṇa).

ಮುಕ್ತಾಯಜ್ಞೋಪವೀತಾನಿ = ಮುತ್ತಿನಂತೆ ಶುಭ್ರವಾಗಿದ್ದ ಯಜ್ಞೋಪವೀತಗಳನ್ನು ಬಿಭ್ರತಃ=ಧರಿಸಿದ್ದ, ಹೈಮವಲ್ಕಲಾಃ=ಚಿನ್ನದಂತಹ ನಾರುಮಡಿಯುಟ್ಟಿದ್ದ, ರತ್ನಾಕ್ಷಸೂತ್ರಾಃ = ರತ್ನದಂತಹ ಅಕ್ಷಮಾಲಿಕೆಗಳುಳ್ಳ ಪ್ರವಜ್ಯಾಂ = ವಾನಪ್ರಸ್ಥಾಶ್ರಮವನ್ನು ಆಶ್ರಿತಾಃ=ಕೈಗೊಂಡಿದ್ದ ಕಲ್ಪವೃಕ್ಷಾಃ ಇವ=ಕಲ್ಪವೃಕ್ಷಗಳಂತೆ ಇದ್ದ (ಆ ಸಪ್ತರ್ಷಿಗಳು...)

After bathing, the sages had put on sacred threads which appeared as if made of pearls. Their bark-garments seemed to be of gold and their rosaries of jewels. Kalpa-vṛkṣas of heaven are known to bear even pearls, gold and jewels. So those sages appeared like the celestial kalpa-vṛkṣas (all-yielding trees) taken to retirement from the world, (the vānaprastha order of life), as indicated by their bark-dress and rosaries.

बिभ्रतः Nominative plural of the present participle form.

of भृ —to bear in the masculine. Decline बिभ्रत्–बिभ्रतौ–बिभ्रतः etc. Note the absence of नुम् in these is by नाभ्यस्ताच्छतुः । अक्षसूत्र is a rosary of Akṣa beads. प्रव्रज्या—asceticism; but here it means retirement from the world as a Vānaprastha.

7

अधः प्रस्थापिताश्वेन समावर्जितकेतुना
सहस्ररश्मिना साक्षात्सप्रणाममुदीक्षिताः ॥

(—who were) looked up to with salutation by the thousand-rayed sun himself whose horses were being driven below and who had lowered his flag.

ಅಧಃಪ್ರಸ್ಥಾಪಿತ+ಅಶ್ವೇನ=ಕೆಳಮುಖವಾಗಿ ಹೋಗುವಂತೆ ಮಾಡಿದ ಕುದುರೆಗಳುಳ್ಳ **ಸಮಾವರ್ಜಿತಕೇತುನಾ**=ಬಗ್ಗಿಸಿದ ಧ್ವಜಗಳುಳ್ಳ **ಸಹಸ್ರರಶ್ಮಿನಾ**=ಸೂರ್ಯನಿಂದ **ಸಾಕ್ಷಾತ್**=ಸಾಕ್ಷಾತ್ತಾಗಿ **ಸಪ್ರಣಾಮಂ**=ನಮಸ್ಕಾರಪೂರ್ವಕವಾಗಿ **ಉದೀಕ್ಷಿತಾಃ**=ಮೇಲಕ್ಕೆ ತಲೆಯೆತ್ತಿ ನೋಡಲ್ಪಟ್ಟ.........

The seven sages are in a region which is just above the one through which the Sun traverses. So, during his daily travel in the chariot drawn by seven horses, the Sun looks up and offers his salutation to the sages. He also lowers his lofty flag fixed to the top of his chariot for two reasons, viz., 1. to show his humility before the sages and 2. to see that the flag does not come into any rub with the sages' region.

सहस्रं रश्मयः यस्य सः—सहस्ररश्मिः । अधः प्रस्थापिताः अश्वाः येन तेन—अधःप्रस्थापिताश्वेन । साक्षात्—indeclinable v.l. शश्वत् । प्रणामेन सह वर्तते यथा तथा सप्रणामं indeclinable form; modifies उदीक्षिताः । समावर्जितः—(lowered) passive past participle. The Sun is represented as moving in a single-wheeled chariot, drawn by seven horses, with Aruṇa as his charioteer.

Cf.—रथस्यैकं चक्रं, भुजगयमिताः सप्त तुरगाः, निरालम्बो मार्गः, चरणरहितः सारथिरपि । रविर्यात्येवान्तं प्रतिदिनमपारस्य नभसः, क्रियासिद्धिः सत्वे भवति महतां नोपकरणे ॥

8

आसक्तबाहुलतया सार्धमुद्धृतया भुवा ।
महावराहदंष्ट्रायां विश्रान्ताः प्रलयापदि ॥

(—who had) rested, at the time of the catastrophe of universal destruction, on the tusk of the great Boar, along with the *Earth* who had been raised up and who had clung there-to with her slender arms.

ಪ್ರಲಯ+ಆಪದಿ= ಪ್ರಳಯಕಾಲದ ಸಂಕಟದಲ್ಲಿ **ಆಸಕ್ತಬಾಹುಲತಯಾ**=ತನ್ನ ಲತೆಯಂತಹ ಬಾಹುಗಳಿಂದ (ವರಾಹದ ಕೋರೆಹಲ್ಲುಗಳ ಮೇಲೆ) ಆಶ್ರಯ ಪಡೆದು **ಉದ್ಧೃತಯಾ**=ಮೇಲಕ್ಕೆತ್ತಲ್ಪಟ್ಟ **ಭುವಾ ಸಾರ್ಧಂ** = ಭೂಮಿಯೊಡನೆ **ಮಹಾವರಾಹ-ದಂಷ್ಟ್ರಾಯಾಂ** = (ವಿಷ್ಣುವಿನ ಅವತಾರವಾದ) ಮಹಾವರಾಹದ ಕೋರೆಹಲ್ಲುಗಳ ಮೇಲೆ **ವಿಶ್ರಾಂತಾಃ**= ವಿಶ್ರಮಿಸಿಕೊಂಡಿದ್ದ (ಆ ಸಪ್ತರ್ಷಿಗಳು.......)

The seven sages are as ancient as even the earth. Even at the time of pralaya, they have never perished. The Purāṇas tell us that the earth was redeemed from the waters of the deluge by Viṣṇu through his great Boar incarnation. The earth clung to the tusks of the Boar on that occasion, just as a terror-stricken wife would cling to her husband with her slender arms. It is well-known that the earth is regarded as the wife of Viṣṇu. The seven sages too rested along with the earth on the tusks of the Boar, such that the water-deluge could have no effect on them.

प्रलय एव आपत् (fem.) तस्यां प्रलयापदि—at the catastrophe

of deluge. महावराह is the third Avatāra of Viṣṇu....दंष्ट्रायां—Cf.—वसति दशनशिखरे धरणी तव लग्ना शशिनि कलंककलेव निमग्ना। केशवधृतसूकररूप जय जगदीश हरे ॥ —Gitagovinda. आसक्ते बाहुलते यस्यास्तया—आसक्तबाहुलतया। The earth being represented as a woman and wife of Viṣṇu, is described here as having creeper-like slender arms with which she clung to her husband's tusk on which she was made to rest. सार्धं is indeclinable.

9

सर्गशेषप्रणयनाद्विश्वयोनेरनन्तरम्।
पुरातनाः पुराविद्भिर्धातार इति कीर्तिताः ॥

(—who were) celebrated by the archeologists as ancient creators, because of their creating the rest of creation, after Brahma.

ವಿಶ್ವಯೋನೇಃ=ಬ್ರಹ್ಮನ ಅನಂತರಂ=ಬಳಿಕ ಸರ್ಗಶೇಷ-ಪ್ರಣಯನಾತ್=ಸೃಷ್ಟಿಯಲ್ಲಿ ಬಾಕಿ ಉಳಿದಿದ್ದುದನ್ನು ಸೃಷ್ಟಿಸಿದುದರಿಂದ ಪುರಾತನಾಃ=ಪುರಾತನರಾದ ಧಾತಾರಃ ಇತಿ=ಸೃಷ್ಟಿಕರ್ತರೆಂದು ಪುರಾವಿದ್ಭಿಃ=ಹಿಂದಿನದೆಲ್ಲವನ್ನೂ ತಿಳಿದವರಿಂದ ಕೀರ್ತಿತಾಃ=ಹೊಗಳಲ್ಪಡುತ್ತಿದ್ದ......

The seven sages are as ancient as the Creator himself. For, that portion of the universe which was left unfinished by the Creator (Brahma) was created only by them. Those who know the ancient past declare therefore that the seven sages are ancient Creators.

विश्वस्य योनिः—Brahma. प्रणयन—creating. पुरा भवाः—पुरातनाः; ancient. पुरा (पूर्वकालं) विदन्तीति—पुराविदः; archeologists

10

प्राक्तनानां विशुद्धानां परिपाकमुपेयुषाम्।
तपसामुपभुञ्जानाः फलान्यपि तपस्विनः ॥

(—who are) ascetics still, although enjoying the fruits of untainted asceticism of former births which have attained fruition.

ಪ್ರಾಕ್ತನಾನಾಂ=ಹಿಂದಿನ ಜನ್ಮಗಳಲ್ಲಾದ ವಿಶುದ್ಧಾನಾಂ=ನಿರ್ಮಲಗಳಾದ (ಮತ್ತು) ಪರಿಪಾಕಂ=ಫಲಕೊಡುವ ಸ್ಥಿತಿಗೆ ಉಪೇಯುಷಾಂ=ಬಂದಿರುವ ತಪಸಾಂ=ತಪಸ್ಸುಗಳ ಫಲಾನಿ=ಫಲಗಳನ್ನು ಉಪಭುಂಜಾನಾಃ ಅಪಿ=ಅನುಭವಿಸುತ್ತಿದ್ದರೂ ಕೂಡ ತಪಸ್ವಿನಃ=ತಪಸ್ವಿಗಳೇ ಆಗಿದ್ದ (ಆ ಸಪ್ತರ್ಷಿಗಳು ಶಿವನ ಮುಂದೆ ಪ್ರತ್ಯಕ್ಷರಾದರು).

The seven sages have done much penance of different kinds. All their penances are pure, uncontaminated by sins and have been bearing fruits also. Yet, the sages are continuing their penances, because they do penance for the sake of doing penance and not for any material benefit. They are great Karmayogins. [The KULAKA commencing with the fourth verse ends here].

उपभुञ्जाना अपि— although enjoying (the benefits etc.) उपभुञ्जानाः is the Present participle plural of भुञ्ज् with उप। प्राक्तनानां would ordinarily mean 'of former births'. But if it is taken as meaning 'of former times', it would be in harmony with what is stated in the previous verses. उपेयुषां — Genitive plural of उपेयिवस् Perfect participle of इ with उप। Vide—उपेयिवाननाश्वाननूचानश्च—Pāṇini 3-2-109.

11

तेषां मध्यगता साध्वी पत्युः पादार्पितेक्षणा।
साक्षादिव तपःसिद्धिर्बभासे बह्वरुन्धती ॥

The chaste Arundhatī, with her eyes cast on the feet of her husband, shone very much, remaining in their midst, as if she were the success of their penance present personally.

ತೇಷಾಂ=ಆ ಋಷಿಗಳ **ಮಧ್ಯಗತಾ**=ಮಧ್ಯೆ ಇದ್ದ **ಸಾಧ್ವೀ**=ಪತಿವ್ರತೆಯಾದ (ಆದ್ದರಿಂದಲೇ) **ಪತ್ಯುಃ**=ತನ್ನ ಗಂಡನಾದ ವಸಿಷ್ಠನ **ಪಾದ+ಅರ್ಪಿತ+ಈಕ್ಷಣಾ**=ಪಾದಗಳಲ್ಲಿಟ್ಟ ನೋಟವುಳ್ಳ **ಅರುಂಧತೀ**=ಅರುಂಧತಿಯು **ಸಾಕ್ಷಾತ್**=ಪ್ರತ್ಯಕ್ಷವಾದ **ತಪಃಸಿದ್ಧಿಃ ಇವ**=ತಪಃಸಿದ್ಧಿಯೋ ಎಂಬಂತೆ **ಬಭಾಸೇ**=ಪ್ರಕಾಶಿಸುತ್ತಿದ್ದಳು.

In the midst of those great sages, there was Arundhatī the most virtuous and devoted wife of Vasiṣṭha. Her eyes were fixed on the feet of her husband. In that position, she appeared to be the very embodiment of the success of the penances of those sages, present in feminine form.

साध्वी— a chaste and devoted wife. Cf. — सती साध्वी पतिव्रता । पादयोः अर्पिते ईक्षणे यया सा—पादार्पितेक्षणा । साक्षात् (Indeclinable)—personally. तपःसिद्धिः is in the feminine; hence corresponds to अरुन्धती । बभासे— 3rd singular perfect of भास् [बभासे-बभासाते-बभासिरे । बभासिषे-बभासाथे-बभासिध्वे । बभासे-बभासिवहे-बभासिमहे ।] Impersonal form—अरुन्धत्या बभासे।

12

तामगौरवभेदेन मुनींश्चापश्यदीश्वरः ।
स्त्रीपुमानित्यनास्थैषा वृत्तं हि महितं सताम् ॥

S'iva looked upon her and the sages without any distinction of dignity; for, that a person is a female or a male is to be no consideration. The character (alone) of the good is worthy of honour.

ಈಶ್ವರಃ=ಶಿವನು **ತಾಂ**=ಅವಳನ್ನೂ **ಮುನೀನ್ ಚ**=ಋಷಿಗಳನ್ನೂ ಕೂಡ **ಅಗೌರವ ಭೇದೇನ**= ಗೌರವದಲ್ಲಿ ಯಾವ ವ್ಯತ್ಯಾಸವೂ ಇಲ್ಲದಂತೆ **ಅಪಶ್ಯತ್**=ಕಂಡನು. **ಹಿ**=ಏಕೆಂದರೆ **ಸ್ತ್ರೀ ಪುಮಾನ್ ಇತಿ**=ಹೆಂಗಸು ಗಂಡಸು ಎಂಬ **ಏಷಾ**=ಈ (ಭೇದವು) **ಅನಾಸ್ಥಾ**= ವಿವಕ್ಷಿತವಾದುದಲ್ಲ; **ಸತಾಂ**=ಸತ್ಪುರುಷರ **ವೃತಂ**=ಚರಿತ್ರ(ವೇ) **ಮಹಿತಂ**=ಪೂಜ್ಯವಾದುದು.

S'iva looked upon Arundhatī and the seven sages with equal regard. He did not treat Arundhatī as inferior to the sages, just because she was a woman. Woman or man is not the consideration. Character alone of the virtuous is to be honoured. That is why, taking into consideration the virtuousness of Arundhatī which had elevated her to the state of being a model of (woman's) chastity, S'iva paid her the same regard as he did to the distinguished sages.

गुरोः भावः गौरवं, तस्य भेदः गौरवभेदः, तस्य अभावेन—अगौरवभेदेन । अनास्था — no consideration. हि—because. सतां वृत्तं महितं—the character of the virtuous is respected. महितं is from मह (पूजायां) +क्तः । With this cf. Bhavabhūti's 'गुणाः पूजास्थानं गुणिषु न च लिङ्गं न च वयः । अपश्यत्—3rd singular Imperfect of दृश् Parasmai I conj. [अपश्यत्-अपश्यतां-अपश्यन् । अपश्यः-अपश्यतं-अपश्यत । अपश्यं-अपश्याव-अपश्याम ।] Passive voice—सा मुनयश्च ईश्वरेण अदृश्यन्त ।

13

तद्दर्शनादभूच्छम्भोर्भूयान्दारार्थमादरः ।
क्रियाणां खलु धर्म्याणां सत्पत्न्यो मूलकारणम् ॥

On beholding her, S'iva's desire for a wife became greater; for, good wives really form the root cause of righteous acts.

ತತ್+ದರ್ಶನಾತ್= ಆ ಅರುಂಧತಿಯ ದರ್ಶನದಿಂದ **ಶಂಭೋಃ**=ಶಿವನಿಗೆ **ದಾರಾರ್ಥಂ**=ಹೆಂಡತಿಗಾಗಿ **ಭೂಯಾನ್**=ಹೆಚ್ಚಾದ **ಆದರಃ**=ಆಸಕ್ತಿಯು **ಅಭೂತ್**=ಉಂಟಾಯಿತು. **ಧರ್ಮ್ಯಾಣಾಂ**=ಧರ್ಮಮಾರ್ಗದಲ್ಲಿ ನಡೆಯಬೇಕಾದ **ಕ್ರಿಯಾಣಾಂ**=ಕೆಲಸಗಳಿಗೆ **ಸತ್ಪತ್ನ್ಯಃ**=ಒಳ್ಳೆಯ ಪತ್ನಿಯರೇ **ಮೂಲಕಾರಣಂ ಖಲು**=ಮೂಲಕಾರಣರಾಗಿರುತ್ತಾರಲ್ಲವೇ ?

On seeing Arundhatī in the midst of the sages, S'iva's desire to take a wife increased. He actually saw how

Arundhatī had followed her husband Vasiṣṭha to help him in every affair and realised that good wives really form the root-cause of all meritorious acts. So, he became more and more eager to marry.

तद्दर्शनात्—तस्याः अरुन्धत्याः दर्शनात् । दाराः (=wife) is always used in the masculine plural only. दारार्थं=for taking a wife. भूयान् is comparative, भूयिष्ठ superlative of बहु positive. धर्मात् अनपेताः धर्म्याः, तासां धर्म्याणां क्रियाणां of righteous acts such as yajñas and all religious functions. पत्नी—wife, feminine of पति । Vide पत्युर्नो यज्ञसंयोगे । She is a partner in all sacrifices performed by her husband. सत्यश्च ताः पत्न्यश्च—सत्पत्न्यः । मूलकारणम्—root-cause. अभूत्—3rd singular Aorist of भू [अभूत्-अभूतां-अभूवन् । अभूः-अभूतम्-अभूत । अभूवम्-अभूव-अभूम ।] Impersonal form—भूयसा आदरेण अभावि ।

14

धर्मेणापि पदं शर्वे कारिते पार्वतीं प्रति ।
पूर्वापराधभीतस्य कामस्योच्छ्वसितं मनः ॥

When by righteousness also, S'iva was made to take interest in Pārvatī, the mind of Kāma who was in fear for his previous guilt, heaved a sigh (with the feeling of relief).

ಧರ್ಮೇಣ ಅಪಿ=ಧರ್ಮದಿಂದಲೂ ಕೂಡ **ಶರ್ವೇ**='ಶಿವನು **ಪಾರ್ವತೀಂ ಪ್ರತಿ**=ಪಾರ್ವತಿಯ ವಿಷಯದಲ್ಲಿ **ಪದಂ ಕಾರಿತೇ ಸತಿ**=ಪ್ರಯತ್ನ ಪಡುವಂತೆ ಮಾಡಲ್ಪಟ್ಟಿರಲಾಗಿ, **ಪೂರ್ವ+ಅಪರಾಧಭೀತಸ್ಯ**= ಹಿಂದಿನ ಅಪರಾಧದಿಂದ ಹೆದರಿದ್ದ **ಕಾಮಸ್ಯ**=ಮನ್ಮಥನ **ಮನಃ**=ಮನಸ್ಸು **ಉತ್+ಶ್ವಸಿತಂ**=ನಿರಾಳವಾಯಿತು.

S'iva was influenced by Dharma also for taking a wife. Thus, when S'iva became inclined towards Pārvatī, Kāma felt relieved of his fear for S'iva. He also entertained a hope that S'iva would no more consider his earlier act as an offence.

Construe—शर्वे पार्वतीं प्रति पदं धर्मेणापि कारिते पूर्वापराधभीतस्य etc. शर्वे is S'iva. कारिते is past passive participle of the causative of कृ । पदं—footing. शर्वे (पदं) कारिते सति—(when S'iva was made to set foot) a locative absolute construction. पूर्वापराध—former guilt, namely, of inducing S'iva to love Pārvatī (see canto III). उच्छ्वसितम्—breathed a sigh of relief. मनः—Neuter gender. The अपि after धर्मेण accounts for the relief of Kāma's mind. S'iva had already entertained love for Pārvatī as detailed at the end of the 5th canto. Now the sight of Arundhatī made him realise the necessity for a wife to do religious acts. Kāma noticed that Dharma also induced him further to marry. Mere love may fail, but when seconded by Dharma, it is sure to succeed.

15

अथ ते मुनयः सर्वे मानयित्वा जगद्गुरुम् ।
इदमूचुरनूचानाः प्रीतिकण्टकितत्वचः ॥

Then all those sages, who could repeat all the Vedas and Vedāṅgas, spoke thus,—their skins becoming thorny with horripilation on account of delight,—to the lord of the Universe, after having duly honoured him.

ಅಥ=ಬಳಿಕ **ಅನೂಚಾನಾಃ**=ಸಾಂಗವಾದ ವೇದಗಳನ್ನು ಉಚ್ಚರಿಸುವವರಾದ ಮತ್ತು **ಪ್ರೀತಿ ಕಂಟಕಿತ ತ್ವಚಃ**=ಸಂತೋಷದಿಂದ ರೋಮಾಂಚಗೊಂಡ ಚರ್ಮವುಳ್ಳ **ತೇ**=ಆ **ಮುನಯಃ**=ಸಪ್ತರ್ಷಿಗಳು **ಸರ್ವೇ**=ಎಲ್ಲರೂ **ಜಗದ್ಗುರುಂ**=ಶಿವನನ್ನು **ಮಾನಯಿತ್ವಾ**=ಗೌರವಿಸಿ **ಇದಂ**=ಈ ಮುಂದೆ ಹೇಳುವ ರೀತಿ **ಊಚುಃ**=ಹೇಳಿದರು.

The seven sages were well-versed in all the Vedas and Vedāṅgas. So, having known well that S'iva was a *guru* of the universe, they honoured him duly with such great delight that caused a thrill all over their bodies. After according to him their adoration, they spoke to him as follows—

अनूचानाः=साङ्गवेदप्रकाराः; cf. अनूचानःप्रवचने साङ्गेऽधीती गुरोऽस्तु यः—Amara. अनूचान is the perfect participle of ब्रू (with अनु) by उपेयिवाननाश्वाननूचानश्च — Pāṇini 3–2–109. प्रीत्या कण्टकिताः (पुलकिताः) त्वचः येषां ते—प्रीतिकण्टकितत्वचः । सर्वे मुनयः ऊचुः—All the sages spoke. इदं—this, viz., the contents of the stanzas 16 to 24. ऊचुः—3rd plural Perfect of ब्रू [उवाच –ऊचतुः–ऊचुः । उवचिथ, उवक्थ–ऊचथुः–ऊच । उवाच, उवच–ऊचिव–ऊचिम ।] Passive—तैः अनूचानैः....त्वग्भिः सर्वैर्मुनिभिः जगद्गुरुः ऊचे ।

16–24 The sages address Siva

16

यद्ब्रह्म सम्यगाम्नातं यदग्नौ विधिना हुतम् ।
यच्च तप्तं तपस्तस्य विपक्वं फलमद्य नः ॥

The study of the Vedas conducted properly, the offerings poured according to rule into fire, and the asceticism practised,— the fruit of these has to-day become ripe for us (to reap).

ಬ್ರಹ್ಮ=ವೇದವು ಸಮ್ಯಕ್=ಚೆನ್ನಾಗಿ ಆಮ್ನಾತಂ (ಇತಿ) ಯತ್= ಅಧ್ಯಯನಮಾಡಲ್ಪಟ್ಟಿತೆಂಬುದು ಯಾವದುಂಟೋ, ಅಗ್ನೌ=ಬೆಂಕಿಯಲ್ಲಿ ವಿಧಿನಾ=ನಿಯಮಪೂರ್ವಕವಾಗಿ ಹುತಂ ಇತಿ ಯತ್=ಹೋಮಮಾಡಲ್ಪಟ್ಟಿ ತೆಂಬುದು ಯಾವುದುಂಟೋ, ಚ=ಮತ್ತು ತಪಃ=ತಪಸ್ಸು ತಪ್ತಂ ಇತಿ ಯತ್=ಆಚರಿಸಲ್ಪಟ್ಟಿತೆಂಬುದು ಯಾವುದುಂಟೋ ತಸ್ಯ=ಅದೆಲ್ಲದರ ಫಲಂ =ಫಲವೂ ಅದ್ಯ=ಈಗ ನಃ=ನಮಗೆ ವಿಪಕ್ವಂ=ಪಕ್ವವಾಗಿ ಒದಗಿ ಬಂದಿದೆ.

"We have conducted the study of the Vedas in the prescribed manner; we have poured our offerings into fire in conformity with the relevant rules; and we have practised penances. The fruit of all these which ought to be considerably great, has been realised by us to-day.

Construe— ब्रह्म सम्यगाम्नातम् (इति) यत्, अग्नौ विधिना हुतम् (इति) यत्, तपः तप्तम् (इति) च यत्, तस्य (सर्वस्य) फलं अद्य नः विपक्वम् । ब्रह्म=Vedas. सम्यक् (Indeclinable)—properly from a guru. आम्नातम् is Past passive participle of म्ना with आ— studied. This refers to the duties of a Brahmacārin. अग्नौ ....हुतम् refers to the duty of a Gṛhastha. तपः तप्तम् refers to that of a Vānaprastha. पक्वम् is the Past passive participle of पच् । नः or अस्माकं is possessive plural of अस्मत् । This and the next verse form a युग्मक. See note on 4.

17

यदध्यक्षेण जगतां वयमारोपितास्त्वया ।
मनोरथस्याविषयं मनोविषयमात्मनः ॥

—since we have been elevated, beyond our desire, to become the object of Thy mind by Thyself the lord of the Universe.

ಯತ್=ಏತಕ್ಕೆಂದರೆ ಜಗತಾಂ=ಜಗತ್ತುಗಳ ಅಧ್ಯಕ್ಷೇಣ=ಅಧಿಪತಿ ಯಾದ ತ್ವಯಾ=ನಿನ್ನಿಂದ ವಯಂ=ನಾವು ಮನೋರಥಸ್ಯ=(ನಮ್ಮ) ಬಯಕೆಗೂ ಅವಿಷಯಂ=ಗೋಚರವಾಗದ ಆತ್ಮನಃ= ನಿನ್ನ ಮನೋ ವಿಷಯಂ=ಮನಸ್ಸೆಂಬ ದೇಶಕ್ಕೆ ಆರೋಪಿತಾಃ=ಏರಿಸಲ್ಪಟ್ಟಿದ್ದೇವೆ.

For, you, the guru of the whole Universe, have remembered us and summoned us into your presence thus enabling us to see you in person. This is an elevation which even our desires could not reach.

आरोपिताः—Past passive participle of the causative of (आ+) रुह्। अविपथं has a v.l. अपि+अपथं which is to be resolved as पन्थाः न भवति इति अपथं; neuter. This form is by the rule 'ऋक्पूरब्धूः पथामानक्षे'। वयमारोपिताः इति यत् (तस्मात्) goes along with फलमद्य नः विपक्वम् of the 16th verse.

18

यस्य चेतसि वर्तेथाः स तावत्कृतिनां वरः।
किं पुनर्ब्रह्मयोनेर्यस्तव चेतसि वर्तते ॥

The greatest of fortunate persons is really he, in whose mind Thou dwellest. What to say of *him* who is in the mind of Thou, the source of the Vedas!

ಯಸ್ಯ=ಯಾವನ ಚೇತಸಿ=ಮನಸ್ಸಿನಲ್ಲಿ ವರ್ತೇಥಾಃ=ನೀನು ಇರುತ್ತೀಯೋ ಸಃ ತಾವತ್=ಅವನೇ ಕೃತಿನಾಂ=ಕೃತಕೃತ್ಯರಾದವರಲ್ಲಿ ವರಃ=ಶ್ರೇಷ್ಠನು. ಬ್ರಹ್ಮಯೋನೇಃ=ಬ್ರಹ್ಮನಿಗೇ (ಅಥವಾ ವೇದಗಳಿಗೇ) ಕಾರಣನಾದ ತವ=ನಿನ್ನ ಚೇತಸಿ=ಮನಸ್ಸಿನಲ್ಲಿ ಯಃ=ಯಾವನು ವರ್ತತೇ=ಇದ್ದಾನೋ ಕಿಂ ಪುನಃ=ಅವನ ವಿಷಯದಲ್ಲಿ ಹೇಳತಕ್ಕದ್ದೇನಿದೆ?

Ordinarily, if a person should bear you in his mind he will be considered the greatest of fortunate persons. When such is the case, if some person were to be in your mind,—you, the fountain-head of the Vedas,—how much more fortunate should he be! You have remembered us, thus elevating us to such a high position of unimaginable fortune.

चेतः (neuter) — mind. वर्तेथाः—2nd singular potential (विधिलिङ्) of वृत्। कृतिन्—a fortunate person. ब्रह्मणः योनिः—ब्रह्मयोनि; the origin of Brahma, the creator. Cf. Bhavabhūti's 'अन्वेष्टव्यो यदसि भुवनैर्भूतनाथः शरण्यो मामन्विच्छन्निह वृषलकं etc.— Uttararāmacarita ii 13. [वर्तेत - वर्तेयाताम् - वर्तेरन्। वर्तेथाः- वर्तेयाथाम्-वर्तेध्वम्। वर्तेय-वर्तेवहि-वर्तेमहि।] वर्तते 3rd singular Present of वृत् [वर्तते-वर्तेते-वर्तन्ते। वर्तसे-वर्तेथे-वर्तध्वे। वर्ते-वर्तावहे-वर्तामहे।] Active—चेतसि वर्तेथाः। Impersonal—चेतसि वृत्येत। Active—वर्तते; Impersonal—वृत्यते।

19

सत्यमर्काच्च सोमाच्च परमध्यास्महे पदम्।
अद्य तूच्चैस्तरं ताभ्यां स्मरणानुग्रहात्तव ॥

In fact, we dwell in a place better than (the regions of) the sun and the moon. To-day, however, by Thy favour in remembering us, we have attained a far higher position than they.

ಅರ್ಕಾತ್ ಚ=ಸೂರ್ಯನಿಗಿಂತಲೂ ಸೋಮಾತ್ ಚ=ಚಂದ್ರನಿಗಿಂತಲೂ ಕೂಡ ಪರಂ=ಶ್ರೇಷ್ಠವಾದ ಪದಂ=ಸ್ಥಾನದಲ್ಲಿ ಅಧ್ಯಾಸ್ಮಹೇ=ಇದ್ದೇವೆ. ಸತ್ಯಂ=ಇದು ನಿಜ. ಅದ್ಯ ತು=ಈಗಲಾದರೋ ತವ=ನಿನ್ನ ಸ್ಮರಣ+ಅನುಗ್ರಹಾತ್=(ನಮ್ಮನ್ನು) ಸ್ಮರಿಸಿ ಮಾಡಿರುವ ಅನುಗ್ರಹದಿಂದ ತಾಭ್ಯಾಂ=ಆ ಸೂರ್ಯ ಚಂದ್ರರಿಬ್ಬರಿಗಿಂತಲೂ ಉಚ್ಚೈಸ್ತರಂ=ತುಂಬ ಎತ್ತರವಾದ ಪದಂ=ಸ್ಥಾನದಲ್ಲಿ ಅಧ್ಯಾಸ್ಮಹೇ=ಇದ್ದೇವೆ.

It is true that we dwell in a region which is far superior to the solar or lunar one. But there was a feeling in us that the sun and the moon were greater than we. That feeling has disappeared to-day, because you have conferred on us and not on them the favour of remembering. So, we feel that we are definitely greater and higher in position also, than either the sun or the moon.

पदं अध्यास्महे—Here पदं denotes the place of action. It is in the objective (as against the locative) case by the rule अधिशीङ्स्थासां कर्म। Roots शी, स्था, अस् with the prefix अधि

govern the nouns denoting the place of action in the objective case. Without the prefix अधि, it would be पदे आस्महे । उच्चैस्तरं—far higher. अध्यास्महे—1st plural Present of आस् (Atmane) with अधि [आस्ते-आसाते-आसते । आस्से-आसाथे-आध्वे । आसे-आस्वहे-आस्महे ।] Passive voice—(अस्माभिः) पदम् अध्यास्यते ।

20

त्वत्संभावितमात्मानं बहु मन्यामहे वयम् ।
प्रायः प्रत्ययमाधत्ते स्वगुणेषूत्तमादरः ॥

We think highly of ourselves honoured (thus) by Thee. The regard of great persons in respect of one's virtues produces confidence in general.

ತ್ವತ್+ಸಂಭಾವಿತಂ=ನಿನ್ನಿಂದ ಸತ್ಕೃತರಾದ ಆತ್ಮಾನಂ=ನಮ್ಮನ್ನು ವಯಂ=ನಾವು ಬಹು ಮನ್ಯಾಮಹೇ=ಹೆಚ್ಚಾಗಿ (ಗೌರವಿಸಲ್ಪಟ್ಟವರಂತೆ) ತಿಳಿಯುತ್ತೇವೆ. ಉತ್ತಮ+ಆದರಃ=ನಮಗಿಂತಲೂ ಉತ್ತಮರಾದವರಿಂದ ಆದ ಸತ್ಕಾರವು ಸ್ವಗುಣೇಷು=ನಮ್ಮ ಗುಣಗಳ ವಿಷಯದಲ್ಲಿ ಪ್ರಾಯಃ=ವಿಶೇಷವಾಗಿ ಪ್ರತ್ಯಯಂ=ನಂಬಿಕೆಯನ್ನು ಆಧತ್ತೇ=ಉಂಟುಮಾಡುತ್ತದೆ.

Your honouring us in this manner, has made us think highly of ourselves. Usually it is the honour shown by distinguished persons to a man that secures a general recognition to his virtues. Thus the honour shown to us by you, the lord of the Universe, has accorded a recognition to our greatness.

आत्मानं is in the singular, because though the sages are speaking together, they wish to emphasise that they take it as an honour done to them individually. प्रायः etc. is a general statement. प्रत्यय—recognition. उत्तमानाम् आदरः—regard shown by great persons. आधत्ते 3rd singular present of धा with आ [आ+धत्ते-दधाते-दधते । धत्से-दधाथे-दध्वे । दधे-दध्वहे-दध्महे ।] मन्यामहे — 1st plural of मन् [मन्यते-मन्येते-मन्यन्ते । मन्यसे-मन्येथे-मन्यध्वे । मन्ये-मन्यावहे-मन्यामहे ।] Passive —त्वत्संभावितः आत्मा बहु मन्यते अस्माभिः । उत्तमादरेण प्रत्ययः आधीयते ।

21

या नः प्रीतिर्विरूपाक्ष त्वदनुध्यानसंभवा ।
सा किमावेद्यते तुभ्यमन्तरात्मासि देहिनाम् ॥

O Thou with strange eyes! Why should that delight of ours, which is produced by Thy remembering us, be related to Thee? Thou art the inner spirit of all embodied beings.

ವಿರೂಪಾಕ್ಷ=ಎಲೈ ಶಿವನೇ! ತ್ವತ್+ಅನುಧ್ಯಾನ ಸಂಭವಾ=ನೀನು ಸ್ಮರಿಸಿದುದರಿಂದಾದ ನಃ=ನಮ್ಮ ಪ್ರೀತಿಃ=ಸಂತೋಷವು ಯಾ=ಯಾವುದು ಉಂಟೋ ಸಾ=ಆ ಪ್ರೀತಿಯು ತುಭ್ಯಂ=ನಿನಗೆ ಕಿಂ=ಏನೆಂದು ಆವೇದ್ಯತೇ=ತಿಳಿಸಲ್ಪಡುತ್ತದೆ? (ನೀನು) ದೇಹಿನಾಂ=ಪ್ರಾಣಿಗಳಿಗೆ ಅಂತರಾತ್ಮಾ=ಅಂತರಾತ್ಮನಾಗಿ ಅಸಿ=ಇದ್ದೀಯೆ.

O god with strange eyes! We are extremely delighted by your remembering us. We are unable to give expression to it. You can yourself know it, as you are in fact the inner spirit of all beings endowed with bodies, including us.

विरूपाक्ष—ugly eyed; one with strange eyes, because of the third eye on the fore-head. (त्वत्) अनुध्यान — (your) remembering. v.l. तव निध्यान । किं=किमिति । तुभ्यम्—the dative is by 'क्रियया यमभिप्रैति सोऽपि संप्रदानम् । आवेद्यते 3rd singular Present of the passive of विद् with आ [आ+वेद्यते-वेद्येते-वेद्यन्ते । वेद्यसे-वेद्येथे-वेद्यध्वे । वेद्ये-वेद्यावहे-वेद्यामहे ।] असि—2nd singular Present of अस् [अस्ति-स्तः-सन्ति । असि-स्थः-स्थ । अस्मि-स्वः-स्मः । Active—तां किमावेदयामः । Impersonal—अन्तरात्मना (त्वया) भूयते।

22

साक्षाद्दृष्टोऽसि न पुनर्विद्मस्त्वां वयमञ्जसा ।
प्रसीद कथयात्मानं न धियां पथि वर्तसे ॥

Thou art seen personally. But we do not know Thee in reality. Be pleased. Say Thyself. Thou art not within the scope of normal intellects.

ಸಾಕ್ಷಾತ್= ಪ್ರತ್ಯಕ್ಷವಾಗಿ **ದೃಷ್ಟಃ ಅಸಿ** = ನೋಡಲ್ಪಟ್ಟವನಾಗಿ ಇದ್ದೀಯೆ. **ಅಂಜಸಾ ಪುನಃ**=ತತ್ವತಃ ಆದರೋ **ತ್ವಾಂ**=ನಿನ್ನನ್ನು **ವಯಂ**=ನಾವು **ನ ವಿದ್ಮಃ** = ತಿಳಿದಿಲ್ಲ. **ಪ್ರಸೀದ**=ಪ್ರಸನ್ನನಾಗು. **ಆತ್ಮಾನಂ**=ನಿನ್ನ ನಿಜ ಸ್ವರೂಪವನ್ನು **ಕಥಯ**=ಹೇಳು. (ನೀನು) **ಧಿಯಾಂ**=(ನಮ್ಮ) ಬುದ್ಧಿಗಳ **ಪಥಿ**=ಮಾರ್ಗದಲ್ಲಿ **ನ ವರ್ತಸೇ**=ಇರುವುದಿಲ್ಲ.

No doubt you have been seen by us now; but we have not known you quite well. Be gracious and tell us everything yourself. Normal intellects can never understand you.

साक्षात् is indeclinable. अञ्जसा—in reality. असि—see stanza 21. विद्मः—1st plural Present of विद् [वेत्ति-वित्तः-विदन्ति । वेत्सि-वित्थः-वित्थ । वेद्मि-विद्वः-विद्मः ।] Alternative form—वेद-विदतुः-विदुः । वेत्थ-विदथुः-विद । वेद-विद्व-विद्म ।] प्रसीद—2nd singular Imperative [प्रसीदतु-प्रसीदताम्-प्रसीदन्तु । प्रसीद-प्रसीदतम्-प्रसीदत । प्रसीदानि-प्रसीदाव-प्रसीदाम ।] कथय—2nd singular Imperative of कथ् [कथयतु-कथयतां-कथयन्तु । कथय-कथयतं-कथयत । कथयानि-कथयाव-कथयाम ।] वर्तसे 2nd singular present of वर्त्; see stanza 16. Impersonal forms—(त्वया) दृष्टेन भूयते । प्रसद्यताम् । धियां पथि वृत्यते । Passive—कथ्यताम् आत्मा ।

23

किं येन सृजसि व्यक्तमुत येन बिभर्षि तत् ।
अथ विश्वस्य संहर्ता भागः कतम एष ते ॥

Is this form of Thine the one by which Thou createst the manifest (i.e., the universe), or is it the one by which Thou preservest it ? Or is it that which destroys the Universe ? Which of the three is it ?

ಏಷಃ=ಈ (ಕಾಣಿಸುತ್ತಿರುವ) **ತೇ**=ನಿನ್ನ **ಭಾಗಃ**=ಮೂರ್ತಿಯು **ಕತಮಃ**=ಯಾವುದು ? **ಯೇನ**=ಯಾವ ಮೂರ್ತಿಯಿಂದ **ವ್ಯಕ್ತಂ**=(ಈ) ಪ್ರಪಂಚವನ್ನು **ಸೃಜಸಿ**=ಸೃಷ್ಟಿಸುತ್ತೀಯೋ (**ಸಃ**=ಅದೆ ?) **ಉತ**=ಅಥವಾ **ಯೇನ**=ಯಾವ ಮೂರ್ತಿಯಿಂದ **ತತ್**=ಆ ಪ್ರಪಂಚವನ್ನು **ಬಿಭರ್ಷಿ**=ಪಾಲಿಸುತ್ತೀಯೋ (**ಸಃ**=ಅದೆ ?) **ಅಥ** = ಅಥವಾ (**ಯಃ**=ಯಾವ ಮೂರ್ತಿಯು) **ವಿಶ್ವಸ್ಯ**= ಈ ವಿಶ್ವವನ್ನು **ಸಂಹರ್ತಾ**=ಸಂಹಾರಮಾಡುತ್ತದೋ (**ಸಃ**=ಅದೆ ?)

Tell us what this form of yours is. You have three functions,—creation, preservation and destruction of the Universe; and while discharging each of these functions you put on a distinct form. Please tell us which of these three forms is the one you have now assumed.

व्यक्तं=प्रपञ्चं; universe. उत (Indeclinable)=or. अथ विश्वस्य has a v.l. अथो यस्तस्य । In कतम the तम (च्) suffix is by बहूनां जातिपरिप्रश्ने डतमच् । सृजसि—2nd singular present of सृज् [सृजति-सृजतः-सृजन्ति । सृजसि-सृजथः-सृजथ । सृजामि-सृजावः-सृजामः ।] बिभर्षि—2nd singular Present of भृ [बिभर्ति-बिभृतः-बिभ्रति । बिभर्षि-बिभृथः-बिभृथ । बिभर्मि-बिभृवः-बिभृमः ।] Passive voice—व्यक्तं सृज्यते (त्वया) । तत् भ्रियते त्वया ।

24

अथवा सुमहत्येषा प्रार्थना देव तिष्ठतु ।
चिन्तितोपस्थितांस्तावच्छाधि नः करवाम किम् ॥

Or rather, O god ! let this great (ambitious)

prayer remain (aside). Command us who have come being thought of (by Thee); what shall we do?

ಅಥವಾ, **ದೇವ**=ಎಲೈ ದೇವನೆ, **ಸುಮಹತೀ**=ಬಹಳ ದೊಡ್ಡದಾದ **ಏಷಾ**=ಈ **ಪ್ರಾರ್ಥನಾ**=ಪ್ರಾರ್ಥನೆಯು **ತಿಷ್ಠತು**=ಇರಲಿ. **ಚಿಂತಿತ+ಉಪಸ್ಥಿತಾನ್**=(ನಿನ್ನಿಂದ) ನೆನೆಸಲ್ಪಟ್ಟು (ಇಲ್ಲಿಗೆ) ಬಂದಿರುವ **ನಃ**=ನಮ್ಮನ್ನು **ಶಾಧಿ ತಾವತ್**=ಆಜ್ಞಾಪಿಸು. **ಕಿಂ**=ಏನನ್ನು **ಕರವಾಮ**=ಮಾಡೋಣ.

This prayer of ours to you is really very ambitious. It may not be reasonable on our part to expect that it will be granted. So tell us at least what we should do for you. We have arrived here, after being summoned by you mentally."

एषा प्रार्थना refers to the request made in stanza 23. चिन्तिताः (अत एव) उपस्थिताः, तान्—चिन्तितोपस्थितान्—come, being thought of; qualifies नः, the objective plural of अस्मत् । तिष्ठतु— 3rd singular Imperative of स्था [तिष्ठतु-तिष्ठतां-तिष्ठन्तु । तिष्ठ-तिष्ठतं-तिष्ठत । तिष्ठानि-तिष्ठाव-तिष्ठाम ।] शाधि—2nd singular Imperative of शास् [शास्तु-शिष्टां-शासतु । शाधि-शिष्टं-शिष्ट । शासानि -शासाव-शासाम ।] करवाम—1st plural Imperative of कृ in the Parasmaipada [करोतु-कुरुतां-कुर्वन्तु । कुरु-कुरुतं-कुरुत । करवाणि -करवाव-करवाम ।] Impersonal—सुमहत्या एतया प्रार्थनया स्थीयताम् । Passive—चिन्तितोपस्थिता वयं शिष्यामहै । किं क्रियताम् ।

25-33 Siva replies

25

अथ मौलिगतस्येन्दोर्विशदैर्दशनांशुभिः ।
उपचिन्वन्प्रभां तन्वीं प्रत्याह परमेश्वरः ॥

Then, the great god (S'iva), increasing the feeble light of the moon on his head by the white rays of his teeth, replied—

ಅಥ=ಬಳಿಕ **ಪರಮೇಶ್ವರಃ**=ಶಿವನು **ಮೌಲಿಗತಸ್ಯ**=ತನ್ನ ಶಿರಸ್ಸಿನ ಮೇಲಿರುವ **ಇಂದೋಃ**=ಚಂದ್ರನ **ತನ್ವೀಂ**=ಅಲ್ಪವಾದ **ಪ್ರಭಾಂ**=ಕಾಂತಿಯನ್ನು **ವಿಶದೈಃ**=ಶುಭ್ರಗಳಾದ **ದಶನ+ಅಂಶುಭಿಃ**=(ತನ್ನ) ಹಲ್ಲುಗಳ ಕಿರಣಗಳಿಂದ **ಉಪಚಿನ್ವನ್**=ಹೆಚ್ಚಿಸುತ್ತಾ **ಪ್ರತ್ಯಾಹ**=ಪ್ರತ್ಯುತ್ತರ ಹೇಳಿದನು

Then S'iva spoke. While speeking, his teeth became visible. They emitted white rays about him. Those white rays increased the feeble light of the moon on his head. The feebleness of the moon's light was due to the moon having only one digit. But the white rays of his teeth enhanced the moon's light, when S'iva opened his mouth to speak.

Construe—अथ परमेश्वरः (स्व)मौलिगतस्येन्दोः तन्वीं प्रभां विशदैः (स्व)दशनांशुभिः उपचिन्वन् प्रत्याह । The adjectival phrase मौलि.... उपचिन्वन् qualifies परमेश्वरः and suggests that S'iva replied with a gentle smile. उपचिन्वन्—Present participle of चि with उप; increasing. विशदैः — clear, white. प्रत्याह— 3rd singular Present of ब्रू with प्रति used in the sense of the past [आह-आहतुः-आहुः । आत्थ-आहथुः-ब्रूथ । ब्रवीमि-ब्रूवः-ब्रूमः ।] Passive voice— ....उपचिन्वता परमेश्वरेण प्रत्युच्यते ।

26

विदितं वो यथा स्वार्था न मे काश्चित्प्रवृत्तयः ।
ननु मूर्तिभिरष्टाभिरित्थंभूतोऽस्मि सूचितः ॥

It is known unto you that none of my efforts is for my own self. Verily, am I not by my eight forms indicated as such ?

ಮೇ=ನನ್ನ **ಕಾಃ ಚಿತ್**=ಯಾವುದೇ **ಪ್ರವೃತ್ತಯಃ ಅಪಿ**=ವ್ಯಾಪಾರಗಳೂ **ಯಥಾ**=ಹೇಗೆ **ಸ್ವಾರ್ಥಾಃ**=ಸ್ವಾರ್ಥಗಳಾಗಿ **ನ**=ಇರುವುದಿಲ್ಲವೋ ಅದು **ವಃ**=ನಿಮಗೆ **ವಿದಿತಂ**=ತಿಳಿದದ್ದೇ ಆಗಿದೆ. (ನನ್ನ) **ಅಷ್ಟಾಭಿಃ**=ಎಂಟು

ಮೂರ್ತಿಭಿಃ=ಮೂರ್ತಿಗಳಿಂದಲೂ **ಇತ್ಥಂಭೂತಃ**=ಈ ರೀತಿ ಇರುವವನಾಗಿ **ಸೂಚಿತಃ**=ಸೂಚಿಸಲ್ಪಟ್ಟು **ಅಸ್ಮಿ ನನು**=ಇದ್ದೇನೆ ಅಲ್ಲವೇ !

S'iva tells the sages, at the very outset, how he is not at all prompted by any selfish motive even while summoning them into his presence and that the obviousness of his statement is brought out by his eight forms, viz., earth, water, fire, air, soul, sky, sun and moon which are for others' benefit only.

(हे मुनयः) वः विदितं—Here the genitive वः (instead of the Instrumental) is because of the suffix क्त in विदित signifying the Present tense; vide क्तस्य च वर्तमाने । प्रवृत्तयः (feminine) —endeavours, efforts. अष्टाभिः मूर्तिभिः—The eight forms of S'iva are perceptible ones. Cf.—भूमिरापोऽनलो वायुरात्मा व्योम रविः शशी । इतीमाः सर्वलोकानां प्रत्यक्षाः शिवमूर्तयः ॥ Kālidāsa refers to these forms also in the Nāndī s'loka of S'ākuntala. इत्थंभूतः=इमं प्रकारं परार्थप्रवृत्तिरूपं प्राप्तः । सूचितः—ज्ञापितः । अस्मि—1st singular present of अस् ; see stanza 21. Impersonal—इत्थंभूतेन सूचितेन भूयते ।

27

सोऽहं तृष्णातुरैर्वृष्टिं विद्युत्वानिव चातकैः ।
अरिविप्रकृतैर्देवैः प्रसूतिं प्रति याचितः ॥

I, such a person, am requested by the gods, oppressed by an enemy, (to beget) a son, just as a cloud is requested by the Cātakas oppressed by thirst, for (pouring) rain.

ಸಃ=(ಪರರಿಗೋಸ್ಕರವೇ ವ್ಯಾಪಾರ ಉಳ್ಳವನಾದ) ಅಂತಹ **ಅಹಂ**=ನಾನು **ತೃಷ್ಣಾ+ಆತುರೈಃ**=ನೀರಡಿಕೆಯಿಂದ ಬಳಲಿದ **ಚಾತಕೈಃ**=ಚಾತಕ ಪಕ್ಷಿಗಳಿಂದ **ವೃಷ್ಟಿಂ**=ಮಳೆಗೋಸ್ಕರ **ವಿದ್ಯುತ್ವಾನ್ ಇವ**=ಮೋಡವು ಹೇಗೆ (ಬೇಡಲ್ಪಡುತ್ತದೋ) ಹಾಗೆ, **ಅರಿವಿಪ್ರಕೃತೈಃ**=ಶತ್ರುವಾದ ತಾರಕಾಸುರನಿಂದ ಪೀಡಿತರಾದ **ದೇವೈಃ**=ದೇವತೆಗಳಿಂದ **ಪ್ರಸೂತಿಂ ಪ್ರತಿ**=ಮಗನನ್ನು (ನಾನು ಪಡೆಯಬೇಕೆಂದು) **ಯಾಚಿತಃ**=ಪ್ರಾರ್ಥಿಸಲ್ಪಟ್ಟಿದ್ದೇನೆ.

S'iva, after making it clear to the sages that he is never prompted by selfish interests, informs them that he has been requested by the gods for begetting a son, to put down their enemy (viz., Tāraka) who has been oppressing them. This prayer of the gods oppressed by an enemy to S'iva for a son is aptly compared to the prayer of the Cātakas oppressed by thirst, to a cloud for rain.

[Tāraka was the son of Vajrāṅga and Vajrāṅgī. He propitiated the god Brahmadeva by means of his penance on the Pāriyātra mountain, and asked as a boon that he should not be killed by any one except a child of seven days old. On the strength of this boon he began to oppress the gods who were obliged to go to Brahma and ask his assistance in the destruction of the demon. But they were told that the off-spring of S'iva could alone vanquish him. Afterwards Kārtikeya was born, and he slew the demon on the seventh day of his birth.—APTE]

सः=स्वार्थप्रवृत्तिरहितः, अहम् । अरिणा (तारकेण) विप्रकृतैः—अरिविप्रकृतैः देवैः—by the gods oppressed by the enemy. प्रसूतिं प्रति याचितः suggests that the gods went to S'iva, perhaps after Cupid was burnt to ashes, and requested him to beget a son etc. विशेषेण द्योतते इति विद्युत्—lightning. विद्युतः अस्य सन्तीति विद्युत्वान्—a cloud. चतन्ते (याचन्ते जलम्) इति चातकाः । In देवैः अहं प्रसूतिं प्रति याचितः which is in the Passive, the indirect object अहं of याच् has taken the Nominative case by the Kārikā 'गौणे कर्मणि दुह्यादेः प्रधाने नीहृकृष्वहाम् ' । Active—तं मां देवाः प्रसूतिं प्रति याचितवन्तः ।

28

अत आहर्तुमिच्छामि पार्वतीमात्मजन्मने ।
उत्पत्तये हविर्भोक्तुर्यजमान इवारणिम् ।

Therefore, I desire to marry Pārvatī for (begetting) a son, just as a sacrificer wishes to fetch fuel (or flint) for producing fire.

ಅತಃ=ಆದ್ದರಿಂದ ಆತ್ಮಜನ್ಮನೇ=ಪುತ್ರನಿಗಾಗಿ (ಅಂದರೆ ಮಗನನ್ನು ಪಡೆಯುವುದಕ್ಕಾಗಿ) ಪಾರ್ವತೀಂ=ಪಾರ್ವತಿಯನ್ನು ಆಹರ್ತುಂ=ತಂದು ಕೊಳ್ಳಲು (ಮದುವೆಯಾಗಲು) ಇಚ್ಛಾಮಿ = ಬಯಸುತ್ತೇನೆ. ಹವಿರ್ಭೋಕ್ತುಃ=ಅಗ್ನಿಯ ಉತ್ಪತ್ತಯೇ=ಉತ್ಪತ್ತಿಗಾಗಿ ಯಜಮಾನಃ=ಯಾಗಮಾಡುವವನು ಅರಣಿಂ= ಅರಣಿಯನ್ನು ಇವ= ಹೇಗೆ ಅಪೇಕ್ಷಿಸುತ್ತಾನೋ ಹಾಗೆ.

S'iva next says to the sages that he is desirous of getting Pārvatī as his wife just to beget a son and thus grant the request of the gods. He compares this desire of his to that of a sacrificer for securing fuel (ARAṆI) in order to produce fire.

अतः—सुरप्रार्थितत्वात् हेतोः । आत्मजन्मने=पुत्रमुत्पादयितुम् ; the dative is by 'क्रियार्थोपपदस्य च कर्मणि स्थानिनः'—Pāṇini 2-3-14. आत्मनो जन्म यस्य सः—आत्मजन्मा । आहर्तुम्—to take. यजमानः—sacrificer. हविर्भोक्ता — fire. अरणिः— the fire-producing wood. इच्छामि—1st singular Present of इष् [इच्छति-इच्छतः-इच्छन्ति । इच्छसि-इच्छथः-इच्छथ । इच्छामि - इच्छावः- इच्छामः ।] Passive—इष्यते ।

29

तामस्मदर्थे युष्माभिर्याचितव्यो हिमालयः ।
विक्रियायै न कल्पन्ते संबन्धाः सदनुष्ठिताः ॥

By you Himālaya is to be requested for her

to be given to me. Alliances brought about by the virtuous do not tend to reverses.

ಅಸ್ಮತ್+ಅರ್ಥೇ=ನಮಗಾಗಿ ಯುಷ್ಮಾಭಿಃ=ನಿಮ್ಮಿಂದ ತಾಂ=ಅವಳನ್ನು ಕುರಿತು ಹಿಮಾಲಯಃ = ಹಿಮಾಲಯನು ಯಾಚಿತವ್ಯಃ=ಯಾಚಿಸಲ್ಪಡಬೇಕು. ಸತ್+ಅನುಷ್ಠಿತಾಃ = ಸತ್ಪುರುಷರಿಂದ ಏರ್ಪಟ್ಟ ಸಂಬಂಧಾಃ=ಸಂಬಂಧಗಳು ವಿಕ್ರಿಯಾಯೈ=ವಿಕಲಗೊಳ್ಳಲು ನ ಕಲ್ಪಂತೇ =ಸಮರ್ಥವಾಗುವುದಿಲ್ಲ.

After disclosing to the sages his desire to marry Pārvatī, S'iva instructs them to go to Himālaya and requests him to give his daughter in marriage to him (i.e., S'iva). S'iva indicates the reason for his being particular of their taking the lead in the matter of his marriage, by pointing out to them that *the marriages brought about by the virtuous never tend to reverses.*

अस्माकं अर्थः, तस्मिन्— अस्मदर्थे; for us. युष्माभिः हिमालयः तां याचितव्यः—The nominative of हिमालयः, which is the indirect object of याचितव्यः, is by गौणे कर्मणि etc.; see note on stanza 27. विक्रियायै etc. is a general statement. The idea is that the marriages brought about by good people prove advantageous to the couple and never tend to reverses. The dative of विक्रियायै is by 'नमःस्वस्तिस्वाहास्वधालंवषड्योगाच्च' and the vārtika 'अलमिति पर्याप्त्यर्थग्रहणम्' । कल्पन्ते— from the root कृप् । The ऋ of कृ changes to ऌ by the rule 'कृपो रो लः । ' 3rd plural present of कृप् [कल्पते-कल्पेते-कल्पन्ते । कल्पसे-कल्पेथे-कल्पध्वे । कल्पे-कल्पावहे-कल्पामहे ।] Active — यूयं हिमालयं तां याचत । Impersonal—संबन्धैः सदनुष्ठितैः विक्रियायै न कल्प्यते ।

30

उन्नतेन स्थितिमता धुरमुद्वहता भुवः ।
तेन योजितसंबन्धं वित्त मामप्यवञ्चितम् ॥

Know that I am also not defrauded, having been joined in alliance with him,—a lofty and stable person bearing the weight of the earth.

ಉನ್ನತೇನ=ಎತ್ತರವಾದ (ಪ್ರಸಿದ್ಧವಾದ) **ಸ್ಥಿತಿಮತಾ**=ಇರುವಿಕೆಯುಳ್ಳ (ಪ್ರತಿಷ್ಠೆಯುಳ್ಳ) **ಭುವಃ**=ಭೂಮಿಯ **ಭಾರಂ**=ಭಾರವನ್ನು **ಉದ್ವಹತಾ**=ಹೊತ್ತಿರುವ **ತೇನ**=ಆ ಹಿಮವಂತನೊಡನೆ **ಯೋಜಿತ ಸಂಬಂಧಂ**=ಸಂಘಟಿತವಾದ ಸಂಬಂಧವುಳ್ಳ **ಮಾಂ ಅಪಿ**=ನನ್ನನ್ನೂ **ಅವಂಚಿತಂ**=ವ್ಯಾಮೋಹಗೊಂಡವನಲ್ಲವೆಂಬುದಾಗಿ **ವಿತ್ತ**=ತಿಳಿಯಿರಿ.

S'iva tells the sages next that he is standing to gain by entering into an alliance with Himālaya. The high status, stability and the capacity to bear the burden of the earth in the case of Himālaya definitely mark his greatness. An alliance with such a person should certainly be considered a great fortune to any one.

योजितः संबन्धः यस्य तं—योजितसंबन्धम्। वञ्चितः न भवति इति अवञ्चितः—not defrauded. स्थितिः अस्य अस्ति इति—स्थितिमान्। उन्नतेन, स्थितिमता and भुवः धुरमुद्वहता qualify तेन and set forth the greatness of Himālaya to make it clear that an alliance with him is an advantage to S'iva. वित्त — 2nd plural Imperative of विद् [वेत्तु-वित्ताम्-विदन्तु। विद्धि-वित्तम्-वित्त। वेदानि-वेदाव-वेदाम।] Passive—तेन योजितसंबन्धः अहमपि अवञ्चितः विद्यै।

31

एवं वाच्यः स कन्यार्थमिति वो नोपदिश्यते।
भवत्प्रणीतमाचारमामनन्ति हि साधवः॥

That he is to be addressed thus for his daughter is not instructed to you; for, virtuous persons inculcate (only) those rules of conduct (that are) set forth by you.

ಕನ್ಯಾರ್ಥಂ=ಕನ್ಯಾಪ್ರದಾನಕ್ಕಾಗಿ **ಸಃ**=ಆ ಹಿಮವಂತನು **ಏವಂ**=ಹೀಗೆಯೇ **ವಾಚ್ಯಃ**=ಕೇಳಲ್ಪಡಬೇಕು. **ಇತಿ**=ಎಂಬುದಾಗಿ **ವಃ**=ನಿಮಗೆ **ನ ಉಪದಿಶ್ಯತೇ**=ಉಪದೇಶಿಸಲ್ಪಡುವುದಿಲ್ಲ. **ಹಿ**=ಯಾಕೆಂದರೆ, **ಸಾಧವಃ**=ಸಾಧುಗಳೂ **ಭವತ್+ಪ್ರಣೀತಂ**=ನಿಮ್ಮಿಂದ ಪ್ರಣೀತವಾದ **ಆಚಾರಂ**=ಆಚಾರವನ್ನೇ **ಆಮನಂತಿ**=ಉಪದೇಶಿಸುತ್ತಾರೆ.

Continuing his address to the sages, S'iva tells them that he is not instructing them how they should move the matter with Himālaya and make him offer his daughter in marriage to him; for, that only which is set forth by the seven sages is considered by the learned as the rules of conduct prescribed for others to observe.

कन्यार्थं=कन्याप्रदानार्थम्। वः=युष्मभ्यं; dative plural of युष्मत्। हि—because. साधवः— विद्वांसः। प्रणीतं— स्मृतिरूपेण निबद्धम्। आमनन्ति—3rd plural Present of म्ना with आ [आमनति-आमनतः आमनन्ति। आमनसि- आमनथः- आमनथ। आमनामि- आमनावः- आमनामः।] Active—इति वो नोपदिशामि। Passive—भवत्प्रणीतः आचारः आम्नायते साधुभिः।

32

आर्याप्यरुन्धती तत्र व्यापारं कर्तुमर्हति।
प्रायेणैवंविधे कार्ये पुरन्ध्रीणां प्रगल्भता॥

The noble Arundhatī too will do well to employ herself in the affair. Generally at such tasks women's dexterity is great.

ಆರ್ಯಾ=ಪೂಜ್ಯಳಾದ **ಅರುಂಧತೀ**=ಅರುಂಧತಿಯು **ತತ್ರ**=ವಿವಾಹದ ವಿಚಾರದಲ್ಲಿ **ವ್ಯಾಪಾರಂ**=ಸಹಾಯವನ್ನು **ಕರ್ತುಂ**=ಮಾಡಲು **ಅರ್ಹತಿ**=ಯೋಗ್ಯಳಾಗಿದ್ದಾಳೆ. **ಪ್ರಾಯೇಣ**=ವಿಶೇಷವಾಗಿ **ಏವಂ ವಿಧೇ**=ಈ ಬಗೆಯ **ಕಾರ್ಯೇ**=ಕೆಲಸದಲ್ಲಿ **ಪುರಂಧ್ರೀಣಾಂ**=ಕುಟುಂಬಿನಿಯರಾದ ಸ್ತ್ರೀಯರದೇ **ಪ್ರಗಲ್ಭತಾ**=ಚಾತುರ್ಯ.

S'iva sees that Arundhatī, who has come along with the sages, could also be of great service in conducting the marriage negotiation. Generally women are best suited for such work. So he suggests to the sages the desirability of Arundhatī's taking an active part in the affair.

आर्या=पूज्या। तत्र—विवाहकृत्ये। व्यापारं has a v.l. साहाय्यम्। प्रायेण—प्राचुर्येण। पुरन्ध्रीणां—कुटुंबिनीनां। प्रगल्भता—प्राचुर्यम्; बहुवक्तृता। 'स्त्रीप्रधानेषु कृत्येषु स्त्रीणामेव घटनापाटवमिति भावः'। अर्हति 3rd singular Present of अर्ह् [अर्हति-अर्हतः-अर्हन्ति। अर्हसि-अर्हथः-अर्हथ। अर्हामि-अर्हावः-अर्हामः।] Impersonal— आर्यया अरुन्धत्या अर्ह्यते।

33

तत्प्रयातौषधिप्रस्थं सिद्धये हिमवत्पुरम्।
महाकोशीप्रपातेऽस्मिन्सङ्गमः पुनरेव नः॥

So, proceed to Oṣadhiprastha, the capital of Himālaya, for success. Our meeting again shall be at this very cataract of Mahākos'ī.

ತತ್=ಆದ್ದರಿಂದ ಸಿದ್ಧಯೇ=ಕಾರ್ಯಸಿದ್ಧಿಗಾಗಿ ಹಿಮವತ್+ಪುರಂ= ಹಿಮವಂತನ ನಗರವಾದ ಓಷಧಿಪ್ರಸ್ಥಂ = ಓಷಧಿಪ್ರಸ್ಥಕ್ಕೆ ಪ್ರಯಾತ= ಹೋಗಿ. ನಃ=ನಮ್ಮ ಪುನಃ ಸಮಾಗಮಃ = ತಿರುಗಿ ಸೇರುವಿಕೆಯು ಅಸ್ಮಿನ್= ಈ ಮಹಾಕೋಶೀಪ್ರಪಾತೇ ಏವ = ಮಹಾಕೋಶೀ ನದಿಯ ಜಲಪಾತ ಸ್ಥಳದಲ್ಲಿಯೇ.

S'iva then asks them to proceed to Oṣadhiprastha, the capital of Himālaya, for success, and winds up his address to the sages asking them to meet again, after finishing their work, at that very cataract of Mahākos'ī.

तत्—तस्मात्। सिद्धये—कार्यसिद्धये। प्रयात—go; proceed. प्रपात—water-fall. महाकोशी is the name of the river, the water of which had a steep fall there. पुनरेव has a v.l पुनरस्तु। प्रयात—2nd plural Imperative of या with प्र [प्र+यातु-यातां-यान्तु। याहि-यातं-यात। यानि-याव-याम।] Impersonal—युष्माभिः प्रयायताम्।

34

तस्मिन्संयमिनामाद्ये जाते परिणयोन्मुखे।
जहुः परिग्रहव्रीडां प्राजापत्यास्तपस्विनः॥

When that foremost of ascetics (S'iva) became inclined towards marriage, the sons of Brahma, who were (also) ascetics, gave up their shyness for having wives.

ಸಂಯಮಿನಾಂ=ಯೋಗಿಗಳ (ಮಧ್ಯೆ) ಆದ್ಯೇ= ಮೊದಲಿಗನಾದ ತಸ್ಮಿನ್=ಆ ಶಿವನು ಪರಿಣಯ+ಉನ್ಮುಖೇ=ಮದುವೆಯಲ್ಲಿ ಉತ್ಸುಕನಾಗಿ ಜಾತೇ=ಆಗಲು ಪ್ರಾಜಾಪತ್ಯಾಃ=ಬ್ರಹ್ಮಪುತ್ರರಾದ ತಪಸ್ವಿನಃ=ತಪಸ್ವಿಗಳು ಪರಿಗ್ರಹವ್ರೀಡಾಂ = ಪತ್ನೀ ಪ್ರಯುಕ್ತವಾದ ನಾಚಿಕೆಯನ್ನು ಜಹುಃ = ಬಿಟ್ಟುಬಿಟ್ಟರು.

S'iva, who was the greatest among ascetics, thus expressed clearly before the sages his eagerness to marry. Till then the seven sages (—sons of Brahma) were entertaining an inferiority complex in their minds, as they lived with their wives. When S'iva himself became inclined to marry, they realised that remaining attached to wives was not a matter to feel ashamed of, even for ascetics.

The first line तस्मिन् etc. is a locative absolute. संयमः एषाम् अस्तीति संयमिनः — persons possessing self-control; Yogins. आदौ भवः—आद्यः; foremost. परिणये उन्मुखः, तस्मिन्—परिणयोन्मुखे agrees with तस्मिन्। परिणयः=विवाहः। प्राजापत्याः—प्रजापतेः अपत्यानि; the seven sages were sons of Brahma. परिग्रहैः (पत्नीभिः गार्हस्थ्यनिमित्ताभिः) या व्रीडा (लज्जा) तां जहुः (तत्यजुः)। Note the

different meanings of परिग्रहः, पत्नीपरिजनादानमूलशापाः परिग्रहाः—Amara. जहुः—3rd plural of हा in the perfect tense [जहौ-जहतुः-जहुः । जहिथ, जहाथ-जहथुः-जह । जहौ-जहिव-जहिम ।] Passive—प्राजापत्यैस्तपस्विभिः व्रीडा जहे ।

35

ततः परममित्युक्त्वा प्रतस्थे मुनिमण्डलम् ।
भगवानपि संप्राप्तः प्रथमोद्दिष्टमास्पदम् ॥

Then, having said 'very well', the group of ascetics set out. The lord (S'iva) also reached the place fixed upon before.

ತತಃ=ಬಳಿಕ ಮುನಿಮಂಡಲಂ=ಆ ಸಪ್ತರ್ಷಿ ಸಮೂಹವು ಪರಮಂ ಒಳ್ಳೆಯದು ಇತಿ=ಎಂದು ಉಕ್ತ್ವಾ=ಹೇಳಿ ಪ್ರತಸ್ಥೇ=ಹೊರಟಿತು. ಭಗವಾನ್ ಅಪಿ= ಶಿವನೂ ಕೂಡ ಪ್ರಥಮ+ಉದ್ದಿಷ್ಟಂ= ಮೊದಲೇ ಉದ್ದೇಶಿಸಿದ್ದ ಆಸ್ಪದಂ= ಸ್ಥಳವನ್ನು ಸಂಪ್ರಾಪ್ತಃ=ಸೇರಿದನು.

Then the sages set out assuring S'iva that they would act in accordance with his desire. S'iva also moved to the place already fixed up for meeting them again.

परमं (Indeclinable)—yes; very well; बाढम् । See Amara—ओमेव परमं मतम् । उक्त्वा—Indeclinable past participle of वच् । प्रतस्थे—the root is स्था in the parasmaipada; but it takes Ātmanepada terminations when it is with the prefixes सम्, अव or प्र; vide समवप्रविभ्यः स्थः । भगवान् अपि—the lord S'iva also; cf.—उत्पत्तिं च विपत्तिं च भूतानामागतिं गतिम् । वेत्ति विद्यामविद्यां च स वाच्यो भगवानिति । For the meanings of भग see—भगः श्री-काम-माहात्म्य-वीर्य यत्न+अर्क-कीर्तिषु । and ऐश्वर्यस्य समग्रस्य वीर्यस्य यशसः श्रियः । ज्ञानवैराग्ययोश्चैव षण्णां भग इतीरणा ॥ प्रथमम् उद्दिष्टं—प्रथमोद्दिष्टं; पूर्वसङ्केतितम् । आस्पदं — स्थानं; i.e., महाकोशीप्रपातम् । प्रतस्थे—3rd singular perfect of स्था with प्र [प्रतस्थे-प्रतस्थाते-

प्रतस्थिरे । प्रतस्थिषे-प्रतस्थाथे-प्रतस्थिध्वे । प्रतस्थे-प्रतस्थिवहे-प्रतस्थिमहे] Impersonal—मुनिमण्डलेन प्रतस्थे ।

36

ते चाकाशमसिश्यामुत्पत्य परमर्षयः ।
आसेदुरोषधिप्रस्थं मनसा समरंहसः ॥

And those great sages of swiftness equal to that of the mind, flying through the sky which was as dark as a sword, came to Oṣadhiprastha.

ಮನಸಾ ಸಮ-ರಂಹಸಃ = ಮನಸ್ಸಿಗೆ ಸಮವಾದ ವೇಗವುಳ್ಳ ತೇ= ಆ ಪರಮರ್ಷಯಃ ಚ=ಶ್ರೇಷ್ಠರಾದ ಋಷಿಗಳೂ ಕೂಡ ಅಸಿ ಶ್ಯಾಮಂ= ಕತ್ತಿಯಂತೆ ನೀಲಿಯಾಗಿದ್ದ ಆಕಾಶಂ=ಆಕಾಶಕ್ಕೆ ಉತ್ಪತ್ಯ=ಹಾರಿ ಓಷಧಿಪ್ರಸ್ಥಂ=ಓಷಧಿಪ್ರಸ್ಥನಗರವನ್ನು ಆಸೇದುಃ=ತಲಪಿದರು.

The sages soared into the sky which was as blue as the shining surface of a sword. They moved as swiftly as the mind and in no time arrived at Oṣadhiprastha.

असिवत् श्यामम्—असिश्यामम् । उत्पत्य —Indeclinable past participle of पत् with उत् । परमाश्च ते ऋषयः—परमर्षयः । रंहः—swiftness; speed. आसेदुः—3rd plural perfect of सद् with आ [आ+ससाद-सेदतुः-सेदुः । सेदिथ, ससत्थ-सेदथुः-सेद । ससाद, ससद-सेदिव-सेदिम ।] Passsive voice- मनसा समरंहोभिः तैः परमर्षिभिः ओषधिप्रस्थम् आसेदे ।

37-46 Oshadhiprastha is described

37

अलकामतिवाह्यैव वसतिं वसुसंपदाम् ।
स्वर्गाभिष्यन्दवमनं कृत्वेवोपनिवेशितम् ॥

(—Which city) appears to have been founded

only by transplanting ALAKA, the abode of abundant wealth, and by taking out the surplus (population) of heaven as it were.

ವಸುಸಂಪದಾಂ = ಧನಸಮೃದ್ಧಿಗಳ **ವಸತಿಂ** = ವಾಸಸ್ಥಾನವಾದ **ಅಲಕಾಂ ಏವ**=ಕುಬೇರನ ನಗರಿಯಾದ ಅಲಕಾ ಪಟ್ಟಣವನ್ನೇ **ಅತಿವಾಹ್ಯ** = ಹೊತ್ತುತಂದು (ಮತ್ತು) **ಸ್ವರ್ಗ+ಅಭಿಷ್ಯಂದ ವಮನಂ** = ಸ್ವರ್ಗದಲ್ಲಿ ಹೆಚ್ಚುವರಿಯಾಗಿದ್ದ ಜನರ ನಿಃಸಾರಣವನ್ನು **ಕೃತ್ವಾ**=ಮಾಡಿ **ಉಪನಿವೇಶಿತಂ ಇವ**=ಅಲ್ಲಿ ಸ್ಥಾಪಿಸಪಟ್ಟಂತೆ ಇದ್ದ...

Alaka is the capital of Kubera, the lord of wealth. It is the abode of all riches. Oṣadhiprastha too was a storehouse of riches. So it looked as though Alaka itself had been transplanted there on the Himālaya. The city had for its inhabitants the surplus population of heaven, perhaps of Amarāvati, the capital of Indra. Thus the city equalled at least, if it did not surpass, the capital of Kubera in wealth and that of Indra in other comforts and grandeur.

अतिवाहन is the process of transferring riches etc. from another's city or country to one's own. अभिष्यन्द is the surplus in population etc. of a city or country. वमन is the process of shifting the excess population of a city or a country to a newly founded city or colony. Vide Kauṭilya —भूतपूर्वमभूतपूर्वं वा जनपदं परदेशापवाहनेन स्वदेशाभिष्यन्दवमनेन वा निवेशयेत् ।

38

गङ्गास्रोतःपरिक्षिप्तं वप्रान्तर्ज्वलितौषधि ।
बृहन्मणिशिलासालं गुप्तावपि मनोहरम् ॥

(Which is) surrounded by the streams of Ganges, with herbs glittering within its ramparts, with edifices of large jewelled stones, (and) attractive even in its fortifications.

ಗಂಗಾ-ಸ್ರೋತಃ-ಪರಿಕ್ಷಿಪ್ತಂ=ಗಂಗಾನದಿಯ ಪ್ರವಾಹದಿಂದ ಸುತ್ತುವರಿಯಲ್ಪಟ್ಟಿದ್ದ, **ವಪ್ರ+ಅಂತಃ**=ಪ್ರಾಕಾರಗಳೊಳಗೆ **ಜ್ವಲಿತ+ಓಷಧಿ**=ಜ್ವಲಿಸುತ್ತಿದ್ದ ಗಿಡಮೂಲಿಕೆಗಳುಳ್ಳ, **ಬೃಹತ್+ಮಣಿ ಶಿಲಾಸಾಲಂ**=ದೊಡ್ಡ ಮಾಣಿಕ್ಯ ಶಿಲೆಗಳ ಜೋಡಣೆಯುಳ್ಳ, **ಗುಪ್ತೌ ಅಪಿ** = ಕೋಟೆಗಳೊಳಗೂ ಕೂಡ **ಮನೋಹರಂ**=ಮನೋಹರವಾಗಿದ್ದ....

The city was surrounded by the sanctifying streams of the Ganges, serving as a trench. There were plenty of Himālayan herbs (of miraculous powers) glittering even within the ramparts of the city functioning as bright lamps during night time. It had large walls built of slabs of precious stones to form a very strong defence; thus it was fascinating even in its fortification.

स्रोतः (neuter)— stream. वप्रं—rampart; 'स्याच्चयो वप्रम् अस्त्रियाम्'—Amara. वप्रान्तज्वलित is read by some as वप्रान्त-ज्वलित; अन्त—edge. ओषधि—herbs (such as विशल्यकरणि of marvellous powers, abounding on the Himālayas). साल—wall, edifice. प्राकारो वरणः सालः—Amara. गुप्तौ अपि—संवरणे अपि; गुप्तिः स्न्यवकरस्थाने कारागारे च रक्षणे—Medinī.

39

जितसिंहभया नागा यत्राश्वा बिलयोनयः ।
यक्षाः किंपुरुषाः पौरा योषितो वनदेवताः ॥

— where, the elephants have overcome the fear of lions, the horses are of the *Bila* breed, the citizens are Yakṣas and Kimpuruṣas, and women are the sylvan goddesses.

ಯತ್ರ=ಯಾವ ಪಟ್ಟಣದಲ್ಲಿ **ನಾಗಾಃ**=ಆನೆಗಳು **ಜಿತಸಿಂಹಭಯಾಃ** ಸಿಂಹದ ಭಯವಿಲ್ಲದವಾಗಿ ಅಂದರೆ ಸಿಂಹಕ್ಕಿಂತ ಹೆಚ್ಚು ಬಲವುಳ್ಳವುಗಳಾಗಿದ್ದುವೋ **ಅಶ್ವಾಃ**=ಕುದುರೆಗಳು **ಬಿಲಯೋನಯಃ**=ಬಿಲಸಂಭೂತಗಳಾಗಿ

ದ್ದುವೋ, ಯಕ್ಷಾಃ=ಯಕ್ಷರು ಕಿಂಪುರುಷಾಃ ಚ=ಮತ್ತು ಕಿಂಪುರುಷರು ಪೌರಾಃ=ಪುರಜನರಾಗಿಯೂ ವನದೇವತಾಃ=ವನದೇವತೆಗಳು ಯೋಷಿತಃ =ಹೆಂಗಸರಾಗಿಯೂ ಇದ್ದರೋ...

In the city of Oṣadhiprastha, there were elephants and horses. Unlike the ordinary elephants they were free from the fear of molestation by lions, either because 1) they were stronger than lions, or 2) the lions in that city were quite friendly with elephants owing to the sanctity of the place. The horses there were of the breed of Uccais'ravas (BILA), the well-known celestial horse. The men-folk of the city were Yakṣas and Kiṁpuruṣas and the women were sylvan goddesses. Thus it was a unique city.

जितानि (त्यक्तानि) सिंहात् भयानि यैः—जितसिंहभयाः । v.l. 1) वीतवीतभयाः 2) वीतसिंहभयाः । नागाः—elephants. बिल is the name of Uccais'ravas. बिलयोनिः—of the breed of Uccais'ravas. Cf.—अमृताद् बाष्पतो वह्नेर्वेदेभ्योऽण्डाच्च गर्भतः । साम्नो हयानामुत्पत्तिः सप्तधा परिकीर्तिता ॥ पुरे भवाः—पौराः ।

40

शिखरासक्तमेघानां व्यज्यन्ते यत्र वेश्मनाम् ।
अनुगर्जितसंदिग्धाः करणैर्मुरजस्वनाः ॥

—where, the sounds of tabors in houses to whose tops clouds are clinging, being suspected to be echos of the roars of the clouds, are distinguished (only) by the regulating strokes.

ಯತ್ರ= ಯಾವ ಪಟ್ಟಣದಲ್ಲಿ ಶಿಖರ+ಆಸಕ್ತ ಮೇಘಾನಾಂ = ಮೇಲ್ಭಾಗದಲ್ಲಿ ಅಂಟಿಕೊಂಡಿದ್ದ ಮೇಘಗಳುಳ್ಳ ವೇಶ್ಮನಾಂ=ಮನೆಗಳಲ್ಲಿ ಆಗುತ್ತಿದ್ದ ಅನುಗರ್ಜಿತ ಸಂದಿಗ್ಧಾಃ=ತಮ್ಮನ್ನು ಅನುಸರಿಸಿ ಸಂಭವಿಸುತ್ತಿದ್ದ ಗುಡುಗಿನ ಧ್ವನಿಯೊಡನೆ ಸಂದೇಹಕ್ಕೆಡೆಕೊಡುತ್ತಿದ್ದ ಮುರಜಸ್ವನಾಃ = ಮದ್ದಳೆಗಳ ಧ್ವನಿಗಳು ಕರಣೈಃ=ಕಾಲವ್ಯವಸ್ಥಾಪಕಗಳಾದ ತಾಡನ ವಿಶೇಷ ಗಳ ಮೂಲಕ ವ್ಯಜ್ಯಂತೇ=ಸ್ಪಷ್ಟವಾಗುತ್ತಿದ್ದುವೋ....

The city abounded in storied houses. The tops of the houses were at such a height that clouds constantly came in contact with them and clung to them. Inside the houses, people were absorbed in mirthful engagements and playing on musical instruments and drums. The sound of the drum-beats was getting mixed up with the rumbling of clouds outside. Thus the drum sounds were being mistaken at first for the thunder of clouds but later identified as such by their marking of time. (The idea is that there was perpetual jubilation everywhere in that city abounding in lofty houses).

शिखरेषु आसक्ताः मेघाः येषां तेषां—शिखरासक्तमेघानां qualifies वेश्मनाम् । करणैः— by the strokes marking time in music; तालव्यवस्थापकैः ताडनविशेषैः । तदुक्तं राजकन्दर्पेण— नृत्तवादित्रगीतानां प्रयोगवशभेदिनाम् । संस्थानं ताडनं रोधः करणानि प्रचक्षते ॥ व्यज्यन्ते—स्फुटीक्रियन्ते; are distinguished. मुरजः—drum. व्यज्यन्ते—3rd plural Present of the passive of अञ्ज् with वि [व्यज्यते-व्यज्येते-व्यज्यन्ते । व्यज्यसे-व्यज्येथे-व्यज्यध्वे । व्यज्ये-व्यज्यावहे-व्यज्यामहे ।] Active—अनुगर्जितसन्दिग्धान् मुरजस्वनान् करणानि व्यञ्जन्ति । The root is अञ्ज (व्यक्ति श्लक्षण कान्ति गतिषु ।)

41

यत्र कल्पद्रुमैरेव विलोलविटपांशुकैः ।
गृहयन्त्रपताकाश्रीरपौरादरनिर्मिता ॥

—where, even by the celestial trees themselves, with the fluttering garments (suspended) from their branches, the beauty of flags on staves in houses is produced without any attempt on the part of the citizens.

ಯತ್ರ=ಎಲ್ಲಿ ಗೃಹಯಂತ್ರ-ಪತಾಕಾ-ಶ್ರೀಃ=ಮನೆಗಳಲ್ಲಿ ನೆಟ್ಟಿದ್ದ ಎತ್ತರವಾದ ಮರಗಳ ಮೇಲಿನ ಪತಾಕೆಗಳ ಸೌಂದರ್ಯವು ಅ-ಪೌರ+ಆದರ-ನಿರ್ಮಿತಾ = ಪುರಜನರ ಆದರದಿಂದ ನಿರ್ಮಿತವಾಗದೆ ಇದ್ದರೂ ಕೂಡ ವಿಲೋಲ ವಿಟಪ+ಅಂಶುಕೈಃ=ಕೊಂಬೆಗಳ ಮೇಲೆ ಹಾರಾಡುತ್ತಿದ್ದ ರೇಷ್ಮೆ ವಸ್ತ್ರಗಳುಳ್ಳ ಕಲ್ಪದ್ರುಮೈಃ ಏವ=ಕಲ್ಪವೃಕ್ಷಗಳಿಂದಲೇ (ಉಂಟಾಗಿತ್ತೋ)

The celestial Kalpa trees functioned automatically as flag-staves on houses in that city. Silken cloths, (forming the tender leaves of those trees and) hanging down from their branches, served as the fluttering banner cloths of the flag-staves. It was a lovely sight to see on those houses rows of such flags provided purely by Nature and not by any attempt on the part of the citizens.

यत्र नगरे पौरादरं विनैव निर्मिता (अयत्नसिद्धा) गृहेषु यानि यन्त्राणि (=आधारदारूणि), तेषु पताकाः, तासां श्रीः; कल्पद्रुमैः विलोलविटपांशुकैः (चञ्चलपल्लवरूपवस्त्रैः करणभूतैः) संभवति ।

42

यत्र स्फटिकहर्म्येषु नक्तमापानभूमिषु ।
ज्योतिषां प्रतिबिम्बानि प्राप्नुवन्त्युपहारताम् ॥

—where, the reflections of the luminaries in the crystal palaces obtain at night the state of decorative presents at meetings for drinking.

ಯತ್ರ=ಎಲ್ಲಿ ನಕ್ತಂ=ರಾತ್ರಿ ವೇಳೆಯಲ್ಲಿ ಸ್ಫಟಿಕಹರ್ಮ್ಯೇಷು= ಸ್ಫಟಿಕಶಿಲೆಯಿಂದ ನಿರ್ಮಿತವಾದ ಮನೆಗಳಲ್ಲಿ (ಕಾಣಿಸಿದ) ಜ್ಯೋತಿಷಾಂ= ನಕ್ಷತ್ರಗಳ ಪ್ರತಿಬಿಂಬಾನಿ=ಪ್ರತಿಬಿಂಬಗಳು ಆಪಾನಭೂಮಿಷು=ಮದ್ಯ ಪಾನಕ್ಕಾಗಿ ಸೇರುವ ಪ್ರದೇಶಗಳಲ್ಲಿ ಉಪಹಾರತಾಂ= ಅಲಂಕಾರಕ್ಕಾಗಿ ತೂಗು ಹಾಕಿದ ಮುತ್ತಿನ ಹಾರಗಳ ಸ್ಥಿತಿಯನ್ನು ಪ್ರಾಪ್ನುವಂತಿ=ಹೊಂದು ತ್ತಿದ್ದುವೋ...

In that city, mansions were built of crystal and thus stars were being reflected there-on during nights. These reflected stars looking like festoons of pearls, and flowers strewn on the ground played the part of decorative presents, in drinking places.

नक्तं (Indeclinable)—रात्रौ । आपानभूमिषु—पानगोष्ठीप्रदेशेषु, in drinking places. ज्योतिषां—नक्षत्राणाम् । प्रतिबिंबानि—reflections उपहारतां—पुष्पोपहारत्वं or मौक्तिकोपहारत्वम् । प्राप्नुवन्ति—3rd plural present of आप् with प्र [प्र+आप्नोति-आप्नुतः-आप्नुवन्ति । आप्नोषि -आप्नुथः-आप्नुथ । आप्नोमि-आप्नुवः-आप्नुमः ।] Passsive—प्रतिबिम्बैः उपहारता प्राप्यते ।

43

यत्रौषधिप्रकाशेन नक्तं दर्शितसंचराः ।
अनभिज्ञास्तमिस्राणां दुर्दिनेष्वभिसारिकाः ॥

—where, the women going out to meet their paramours at night do not feel the darkness even in cloudy times being shown the way by the (glittering) light of herbs.

ಯತ್ರ=ಎಲ್ಲಿ ದುರ್ದಿನೇಷು=ಮೋಡ ಕವಿದ ದಿವಸಗಳಲ್ಲಿ ಅಭಿಸಾರಿಕಾಃ=ತಮ್ಮ ಪ್ರಿಯರನ್ನು ಸೇರಲು ಹೋಗುವ ಹೆಂಗಸರು ನಕ್ತಂ= ರಾತ್ರಿಯಲ್ಲಿ ಓಷಧಿಪ್ರಕಾಶೇನ=ಗಿಡಮೂಲಿಕೆಗಳ ಪ್ರಕಾಶದಿಂದ ದರ್ಶಿತ= ಸಂಚರಾಃ=ತೋರಿಸಲ್ಪಟ್ಟ ಮಾರ್ಗವುಳ್ಳವರಾಗಿ ತಮಿಸ್ರಾಣಾಂ=ಕತ್ತಲೆಯ ಅನಭಿಜ್ಞಾಃ=ಅರಿವೇ ಇಲ್ಲದವರಾಗಿರುತ್ತಿದ್ದರೋ....

Although nights are generally dark, stars and the moon shed some light. But on cloudy nights even this little light will be denied. In the city of Oṣadhiprastha it was not so. Nights were bright during all seasons by the glittering light of herbs every where. Thus, women going

out at night to meet their paramours never felt the darkness even in cloudy times.

दुर्दिनेषु –मेघच्छन्नदिवसेषु । 'मेघच्छन्नेह्नि दुर्दिनम्' — Amara. अभिसारिकाः—कान्तार्थिन्यः; women going out to meet their lovers. 'कान्तार्थिनी तु या याति संकेतं साभिसारिका'—Amara. संचरः—way, track; दर्शितः संचरः यासां ताः—दर्शितसंचराः । तमिस्राणां—तमसाम् ; कृद्योगात्कर्मणि षष्ठी । अनभिज्ञाः—तमांसि नाभिजानन्तीत्यर्थः ।

44

यौवनान्तं वयो यस्मिन्नान्तकः कुसुमायुधात् ।
रतिखेदसमुत्पन्ना निद्रा संज्ञाविपर्ययः ॥

—where, the end of youthfulness is at the end of life; god of death is none other than the flower-weaponed Cupid; suspension of sensation is but the sleep resulting from fatigue after amorous sport.

ಯಸ್ಮಿನ್ = ಯಾವ ಪಟ್ಟಣದಲ್ಲಿ **ವಯಃ**=ಆಯುಸ್ಸು **ಯೌವನಾಂತಂ**= ಕೊನೆಯವರೆಗೂ ಯೌವನಾವಸ್ಥೆಯಲ್ಲೇ ಇರುತ್ತಿತ್ತೋ, **ಕುಸುಮಾಯುಧಾತ್**=ಮನ್ಮಥನಿಗಿಂತ ಬೇರೆಯವನಾದ **ಅಂತಕಃ**=ಯಮನು **ನ** = ಇರಲಿಲ್ಲವೋ, **ರತಿಖೇದ-ಸಮುತ್ಪನ್ನಾ** = ಸುರತದ ಆಯಾಸದಿಂದ ಉಂಟಾದ **ನಿದ್ರಾ**= ನಿದ್ದೆಯೇ **ಸಂಜ್ಞಾ-ವಿಪರ್ಯಯಃ**=ಚೇತನ ನೀಗುವುದಾಗಿತ್ತೋ...

In the city of Oṣadhiprastha, people were young throughout their life-time. There was no god of death other than Cupid (the flower-weaponed god of love), who would cause mortal pain. Loss of senses was unknown to them. There was just a temporary suspension of sensation during their slumber resulting from the fatigue after amorous sports. (The idea is that all the citizens there were ever young, gay and immortal).

यौवनान्तं—यौवनावधिकम् । तत्र सर्वेऽपि अजराः इत्यर्थः । अन्तकः —god of death; in the present context, it means one who causes mortal pain. कुसुमायुधात् (अन्यः) अन्तकः न । v.l. आतङ्कः न meaning, there was no worry due to anyone other than Cupid. संज्ञाविपर्ययः—चेतनापगमः । अतत्र्याः सर्वे अजरामराः इति श्लोकतात्पर्यार्थः ।

45

भ्रूभेदिभिः सकम्पोष्ठैर्ललिताङ्गुलितर्जनैः ।
यत्र कोपैः कृताः स्त्रीणामाप्रसादार्थिनः प्रियाः ॥

—where, by the anger of women through contractions of eyebrows, quaking lips and threatenings with soft fingers, men lovers are turned into petitioners until they are favoured.

ಯತ್ರ=ಯಾವ ಪಟ್ಟಣದಲ್ಲಿ **ಪ್ರಿಯಾಃ**=ಯುವಕರು **ಭ್ರೂಭೇದಿಭಿಃ**= ಹುಬ್ಬು ಗಂಟಿಕ್ಕುವುದು **ಸಕಂಪೋಷ್ಠೈಃ**=ನಡುಕದಿಂದ ಕೂಡಿದ ತುಟಿಗಳು **ಲಲಿತಾಂಗುಲಿ ತರ್ಜನೈಃ**= ಮೋಹಕ ರೀತಿಯಲ್ಲಿ ಬೆರಳುಗಳಿಂದ ಹೆದರಿಸುವುದು ಇವುಗಳಿಂದ ಕೂಡಿದ **ಸ್ತ್ರೀಣಾಂ ಕೋಪೈಃ**=ಹೆಂಗಸರ ಕೋಪಗಳಿಂದ **ಆಪ್ರಸಾದಾರ್ಥಿನಃ**=(ಅವರು) ಪ್ರಸನ್ನರಾಗುವವರೆಗೂ ಅರ್ಥಿಗಳಾಗಿರುವಂತೆ **ಕೃತಾಃ**=ಮಾಡಲ್ಪಟ್ಟಿದ್ದರೋ...

Women exhibited their anger towards their lovers, in a charming manner. Their contracting of eye-brows, quaking of lips and threatening with soft fingers formed a lovely sight to see. Although there was no begging anywhere in that city, lovers were petitioning to their angry beloveds for grace, until their anger was pacified.

यत्र स्त्रीणां कोपैः प्रियाः आप्रसादार्थिनः कृताः is the main clause. भ्रूभेदिभिः, सकम्पोष्ठैः and ललिताङ्गुलितर्जनैः qualify कोपैः । भ्रुवो भेदः एषु अस्तीति, तैः—भ्रूभेदिभिः, i.e., भ्रूभङ्गवद्भिः । कम्पेन सह वर्तेते इति सकम्पौ, तादृशौ ओष्ठौ येषु तैः — सकम्पोष्ठैः । In ललिताङ्गुलितर्जनैः,

ललित may refer to अङ्गुलि or तर्जन । In the former case the word means threatening with soft fingers; in the latter, threatening with fingers in a charming manner. आ प्रसादं (प्रसादपर्यन्तं) अर्थिनः — आप्रसादार्थिनः । v.l. अप्रसादार्थिनः which would mean that the lovers never petitioned for the pacification of the anger of their beloveds who looked more lovely in their anger. Active—भ्रूभेदिनः सकम्पोष्ठाः ललिताङ्गुलितर्जनाः कोपाः प्रियान् आप्रसादार्थिनः कृतवन्तः ।

46

संतानकतरुच्छायासुप्तविद्याधराध्वगम् ।
यस्य चोपवनं बाह्यं गन्धवद्गन्धमादनम् ॥

—the pleasure garden outside which city is the fragrant Gandhamādana where the Vidyādhara travellers sleep in the shade of the Santānaka trees.

ಯಸ್ಯ=ಯಾವ ಪಟ್ಟಣದ **ಬಾಹ್ಯಂ**=ಹೊರಗಡೆಯ **ಉಪವನಂ**=ಕೈತೋಟವಾದ **ಗಂಧವತ್**=ಸುವಾಸನೆಯಿಂದ ಕೂಡಿದ **ಗಂಧಮಾದನಂ**=ಗಂಧಮಾದನ (ಪರ್ವತ) ವು **ಸಂತಾನಕ-ತರು-ಛ್ಛಾಯಾ-ಸುಪ್ತ-ವಿದ್ಯಾಧರ+ಅಧ್ವಗಂ** = ಸಂತಾನಕ ವೃಕ್ಷಗಳ ನೆರಳಿನಲ್ಲಿ ಮಲಗಿದ ವಿದ್ಯಾಧರ ಪ್ರಯಾಣಿಕರಿಂದ ಕೂಡಿತ್ತು (ಅಂತಹ ಓಷಧಿಪ್ರಸ್ಥವನ್ನು ಆ ಸಪ್ತರ್ಷಿಗಳು ತಲಪಿದರು).

Outside the city there was the pleasure-garden in the form of the Gandhamādana mountain rich in fragrance. That garden abounded in the celestial Santānaka trees. Vidyādhara travellers usually took rest in the shades of those trees. Such was the greatness of the city.

सन्तानक is one of the celestial trees. cf.— पञ्चैते देवतरवः मन्दारः पारिजातकः । संतानः कल्पवृक्षश्च पुंसि वा हरिचन्दनम् ॥ संतानकतरोश्छायासु सुप्ता विद्याधरा एव अध्वगा यस्मिन् तत् । विद्याधराः—these are born of gods. Vide विद्याधरोऽप्सरो यक्षरक्षोगन्धर्वकिन्नराः । पिशाचो गुह्यकः सिद्धो भूतोऽमी देवयोनयः ॥—Amara. गन्धवत्—गन्धाढ्यं । गन्धमादनम्—a mountain of that name. v.l. सुगन्धिर्गन्धमादनः in the Masculine is to be preferred as this reading only is noticed by Kṣīrasvāmin. गन्धेन मादयति इति गन्धमादनः । (With this s'loka ends the KULAKA which commenced at the 36th verse).

47

अथ ते मुनयो दिव्याः प्रेक्ष्य हैमवतं पुरम् ।
स्वर्गाभिसन्धिसुकृतं वञ्चनामिव मेनिरे ॥

Then, those heavenly sages having seen the capital of Himālaya felt that the meritorious deeds done in quest of heaven were mere (self-) deceptions.

ಅಥ=ಬಳಿಕ **ತೇ**=ಆ **ದಿವ್ಯಾಃ**=ಅಂತರಿಕ್ಷಕ್ಕೆ ಸೇರಿದ **ಮುನಯಃ**=ಋಷಿಗಳು **ಹೈಮವತಂ**=ಹಿಮವಂತನ **ಪುರಂ**=ಪಟ್ಟಣವಾದ ಓಷಧಿಪ್ರಸ್ಥವನ್ನು **ಪ್ರೇಕ್ಷ್ಯ**=ಕಂಡು **ಸ್ವರ್ಗ-ಅಭಿಸಂಧಿ-ಸುಕೃತಂ**=ಸ್ವರ್ಗ ಪಡೆಯುವ ಉದ್ದೇಶದಿಂದ ಮಾಡಿದ ಜ್ಯೋತಿಷ್ಟೋಮ ಯಾಗಾದಿ ಅನುಷ್ಠಾನವನ್ನು **ವಂಚನಾಂ ಇವ**=ಆತ್ಮವಂಚನೆಯೋ ಎಂಬಂತೆ **ಮೇನಿರೆ**=ಭಾವಿಸಿದರು.

The Seven sages beheld that Himālayan city from the sky above. The luxuries of heaven seemed nothing when compared to those of that city. Hence the sages felt that the doing of meritorious deeds such as sacrifices on the part of persons aspiring for heaven was just a self-deception. The city of Oṣadhiprastha excelled the heavenly city of Amarāvati in many respects. Aspirants for heaven think that heaven affords the maximum amount of luxuries and hence undergo all the rigidities of sacrifices to secure them. They are mistaken. If they be eager to enjoy the luxuries of heavenly life, it is enough if they live in Oṣadhiprastha.

दिवि भवाः दिव्याः—divine. प्रेक्ष्य—Indeclinable past participle of ईक्ष् with प्र। हिमवतः इदं—हैमवतं। स्वर्गाभिसंधिना (स्वर्गोद्देशेन) यत्सुकृतं (ज्योतिष्टोमाद्यनुष्ठानं), तत्—स्वर्गाभिसंधिसुकृतम्। वञ्चनां प्रतारणामिव मेनिरे। मेनिरे—3rd plural perfect of मन् [मेने-मेनाते-मेनिरे। मेनिषे-मेनाथे-मेनिध्वे। मेने-मेनिवहे-मेनिमहे।] Passive—तैः दिव्यैः मुनिभिः वञ्चना मेने।

48

ते सद्मनि गिरेर्वेगादुन्मुखद्वाःस्थवीक्षिताः।
अवतेरुर्जटाभारैर्लिखितानलनिश्चलैः॥

With the mass of their clotted locks of hair still like painted flames on account of their speed, they alighted at the house of the mountain, being looked at by the door-keepers with upturned faces.

ಉನ್ಮುಖ-ದ್ವಾಃಸ್ಥ ವೀಕ್ಷಿತಾಃ=ಹಿಮವಂತನ ಮನೆಯ ಬಾಗಿಲಲ್ಲಿ ಮೇಲ್ಮುಖಮಾಡಿ ನಿಂತಿದ್ದವರಿಂದ ನೋಡಲ್ಪಟ್ಟವರಾಗಿ ತೇ=ಆ ಸಪ್ತರ್ಷಿಗಳು ವೇಗಾತ್=ವೇಗದಿಂದ ಲಿಖಿತ+ಅನಲ-ನಿಶ್ಚಲೈಃ=ಚಿತ್ರದಲ್ಲಿ ಬರೆದ ಬೆಂಕಿಯ ಜ್ವಾಲೆಯಂತೆ ನಿಶ್ಚಲವಾಗಿದ್ದ ಜಟಾಭಾರೈಃ=ತಮ್ಮ ಜಟಾಕಲಾಪಗಳೊಡನೆ ಗಿರೇಃ=ಹಿಮವಂತನ ಸದ್ಮನಿ=ಮನೆಯಲ್ಲಿ ಅವತೇರುಃ=ಇಳಿದರು

The profuse matted hairs on the heads of those sages had become straightened vertically up while they speedily descended at the palace of Himālaya. The colour of their hairs was bright and hence in their vertical form they looked like the steady flames of fire in painting. Moreover, by the appearance of the sages in the sky, the whole region became suddenly illumined and attracted the attention of the door-keepers of the palace of Himālaya. So they gazed with upturned faces at those sages.

ते गिरेः सद्मनि अवतेरुः—main clause. द्वारि तिष्ठन्तीति द्वाःस्थाः; उद्गतं मुखं येषां ते उन्मुखाः, उन्मुखैः द्वाःस्थैः वीक्षिताः—(looked at by door-keepers with upturned faces); qualifies ते। जटाभारैः (with profuse locks of matted hair), qualified by लिखितानलनिश्चलैः चित्रगतज्वलनवत् निष्पन्दैः — motionless like painted (flames of) fire. अवतेरुः—3rd plural Perfect of तॄ with अव [अव + ततार-तेरतुः-तेरुः। तेरिथ-तेरथुः-तेर। ततार, ततर-तेरिव-तेरिम।] Impersonal—तैः....वीक्षितैः अवतेरे।

49

गगनादवतीर्णा सा यथावृद्धपुरस्सरा।
तोयान्तर्भास्करालीव रेजे मुनिपरम्परा॥

That row of sages, which had descended from the sky and was proceeding in accordance with their seniority by age, shone like a row of suns (reflected) in water.

ಗಗನಾತ್=ಆಕಾಶದಿಂದ ಅವತೀರ್ಣಾ=ಇಳಿದ ಯಥಾವೃದ್ಧ ಪುರಃಸರಾ=ಅನುಕ್ರಮವಾಗಿ ವೃದ್ಧರೇ ಮುಂದಾಗಿದ್ದ ಸಾ=ಆ ಮುನಿಪರಂಪರಾ=ಸಪ್ತರ್ಷಿಗಳ ಸಾಲು ತೋಯಾಂತಃ=ನೀರಿನೊಳಗೆ ಭಾಸ್ಕರಾಲೀ ಇವ=ಸೂರ್ಯನ (ಪ್ರತಿಬಿಂಬಗಳ) ಸಾಲಿನಂತೆ ರೇಜೇ=ಪ್ರಕಾಶಿಸುತ್ತಿತ್ತು.

The sages descended from the sky and marched in a row. The senior-most of them was in the fore-front and the others followed him in the order of seniority. While they were in such a row they appeared like a row of so many suns reflected in water. So full of lustre were the sages. As they had not the blazing heat of the sun about them, they were like the reflected and not the real sun.

सा मुनिपरंपरा मुनिपङ्क्तिः, यथावृद्धं वृद्धानुक्रमेण स्थिताः पुरस्सराः अग्रेसराः यस्यां सा। Their ranks according to Parās'ara-samhita—मरीचिः पूर्वभागस्थो वसिष्ठः परतस्ततः। ततोऽङ्गिरास्ततश्चात्रिः पुलस्त्यः पुलहः क्रतुः॥ तोयान्तः तोयाभ्यन्तरे भास्कराली प्रतिबिंबितार्कपङ्क्तिरिव

रेजे। "एतेन मुनीनां तेजस्वित्वेऽपि सुखसंदर्शनं सूचयति। भास्कराणां भूयिष्ठत्वसंभावनार्थं तोयान्तरित्युक्तम्। अत एव बहुत्वसिद्धिश्च" ॥ रेजे—3rd singular perfect of राज् Ātmanepada [रेजे-रेजाते-रेजिरे। रेजिषे-रेजाथे-रेजिध्वे। रेजे-रेजिवहे-रेजिमहे।] Impersonal—तया मुनिपरम्परया रेजे।

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तानर्घ्यानर्घ्यमादाय दूरात्प्रत्युद्ययौ गिरिः।
नमयन्सारगुरुभिः पादन्यासैर्वसुन्धराम् ॥

The mountain, holding the requisite articles of worship, walked forth from a distance to meet those adorable persons, (thereby) causing the earth to bend down by the treads of his feet heavy because of his substance.

ಗಿರಿಃ=ಹಿಮವಂತನು **ಅರ್ಘ್ಯಂ**=ಅರ್ಘ್ಯಕ್ಕಾಗಿ ನೀರನ್ನು **ಆದಾಯ**=ತೆಗೆದುಕೊಂಡು **ಸಾರಗುರುಭಿಃ**=ತನ್ನ ಅಂತಃಸಾರದಿಂದ ಭಾರವಾದ **ಪಾದನ್ಯಾಸೈಃ**= ಹೆಜ್ಜೆಯಿಕ್ಕುವಿಕೆಗಳಿಂದ **ವಸುಂಧರಾಂ**=ಭೂಮಿಯನ್ನು **ನಮಯನ್**=ಕೆಳಕ್ಕಿಳಿಯುವಂತೆ ಮಾಡುತ್ತಾ **ದೂರಾತ್**=ದೂರದಿಂದಲೇ **ತಾನ್**=ಆ **ಅರ್ಘ್ಯಾನ್**=ಪೂಜಾರ್ಹರಾದ ಸಪ್ತರ್ಷಿಗಳನ್ನು **ಪ್ರತ್ಯುದ್ಯಯೌ**=ಎದುರುಗೊಂಡನು.

The sages were adorable persons. They had come uninvited to the palace of Himālaya. It was a great honour to the mountain-lord. So he went forth with all articles of worship to meet them even when they were at some distance from the palace. Being the lord of the mountains, he was of great weight. So, when he walked forth, his heavy foot-steps made the earth underneath him bend down. (This is suggestive of the majestic personality and gait of the mountain-king Himavān.)

गिरिः—the mountain Himavān. आदाय—having taken;

Indeclinable past participle of दा with आ। अर्घाय इदं—अर्घ्यं; water to be offered in worship. प्रत्युद्ययौ—went forth to meet. तान्—those अर्घ्यान् (अर्घं पूजाम् अर्हन्तीति) — adorable persons. दूरात्—even from a distance. नमयन्—causing to bend; present participle of the causative of नम्। वसुन्धराम्—the earth. पादन्यासैः—with foot-steps सारगुरुभिः—heavy on account of his substance. वसूनि धारयति इति वसुन्धरा। प्रत्युद्ययौ 3rd singular perfect of या with प्रति+उत् [प्रत्युद्+ययौ-ययतुः-ययुः। ययिथ, ययाथ-ययथुः-यय। ययौ-ययिव-ययिम।] Passive—ते गिरिणा प्रत्युद्ययिरे।

51

धातुताम्राधरः प्रांशुर्देवदारुबृहद्भुजः।
प्रकृत्यैव शिलोरस्कः सुव्यक्तो हिमवानिति ॥

That tall person, with mineral-red lips and large Devadāru arms, and rock-chested even by nature, was clearly recognised as Himavān.

ಧಾತುತಾಮ್ರ+ಅಧರಃ=ಗೈರಿಕಾದಿ ಧಾತುಗಳಂತೆ ಕೆಂಪಾದ ತುಟಿಯುಳ್ಳ (ಗೈರಿಕಾದಿ ಧಾತುಗಳಿಂದ ಕೆಂಪಾದ ತಪ್ಪಲು ಪ್ರದೇಶಗಳುಳ್ಳ) **ಪ್ರಾಂಶುಃ**=ಎತ್ತರವಾದ (ಉನ್ನತವಾದ) **ದೇವದಾರು-ಬೃಹದ್ಭುಜಃ**=ದೇವದಾರು ವೃಕ್ಷಗಳಂತೆ ದೊಡ್ಡ ಭುಜಗಳುಳ್ಳ (ದೇವದಾರುರೂಪವಾದ ದೊಡ್ಡ ಭುಜಗಳುಳ್ಳ) **ಪ್ರಕೃತ್ಯಾ ಏವ**=ಸ್ವಭಾವದಿಂದಲೇ **ಶಿಲೋರಸ್ಕಃ**=ಶಿಲೆಯಂತೆ ವಿಶಾಲವಾದ ಅಥವಾ ಕಠಿಣವಾದ ಎದೆಯುಳ್ಳ (ಶಿಲೆಯೇ ಉರಃ ಪ್ರದೇಶವಾಗಿ ಉಳ್ಳ) ಅವನು **ಹಿಮವಾನ್ ಇತಿ**=ಹಿಮವಂತನೇ ಎಂಬುದಾಗಿ **ಸುವ್ಯಕ್ತಃ**=ಸ್ಪಷ್ಟವಾಗಿ ತಿಳಿಯಲ್ಪಡುತ್ತಿದ್ದನು.

Himavān had two forms; one was a moving form, as a deity; the other was an immoveable one as a mountain. When Himavān appeared before the sages, they could clearly make out from his features that he was Himavān, the

deity and the mountain-lord. As deity, his lower lip was red like a red metallic ore; he was tall endowed with arms as long as the Devadāru trees; and his chest was as strong as rock by its very nature. As mountain his lower lip was in the form of red metallic ores; he was lofty endowed with long arms in the form of Devadāru trees; his chest was in the form of rocks. Thus from his very nature it was clear that he was Himavān.

सुव्यक्तः— he was clearly recognised. हिमवान् इति—as Himavān. हिमवान् is qualified by four objects—a) धातुताम्राधरः—1) धातुवत् ताम्रः अधरः यस्य whose lower lip was red like the red minerals; 2) धातुरेव ताम्रः अधरः यस्य whose red lower lip was the (red) minerals. b) प्रांशुः—1) tall 2) lofty c) देवदारुबृहद्भुजः—1) देवदारुवत् बृहन्तौ भुजौ यस्य who had arms as long as the Devadāru trees 2) देवदारव एव बृहन्तः भुजाः यस्य whose long arms were the devadāru trees d) शिलोरस्कः—1) शिला इव उरः यस्य whose chest was (strong) like rock 2) शिला एव उरः यस्य whose chest was rocks themselves. Note the क ending of the word is by the rule 'उरः प्रभृतिभ्यः कप्'—Pāṇini 5-4-151. प्रकृत्या एव—by his very nature. These adjectives refer to the deity form of Himavān in their first sense and to the immoveable hilly form in their 2nd sense.

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विधिप्रयुक्तसत्कारैः स्वयं मार्गस्य दर्शकः ।
स तैराक्रमयामास शुद्धान्तं शुद्धकर्मभिः ॥

He caused his seraglio to be occupied by those (sages) of sacred practices to whom proper reception was duly accorded, himself being a guide showing the way.

ಸಃ=ಆ ಹಿಮವಂತನು ಸ್ವಯಂ=ತಾನೇ ಮಾರ್ಗಸ್ಯ ದರ್ಶಕಃ=ದಾರಿ ತೋರಿಸುವವನಾಗಿ ವಿಧಿಪ್ರಯುಕ್ತ-ಸತ್ಕಾರೈಃ=ನಿಯಮಕ್ಕನುಸಾರವಾಗಿ ಕೊಡಲ್ಪಟ್ಟ ಸತ್ಕಾರವುಳ್ಳ ಶುದ್ಧ-ಕರ್ಮಭಿಃ=ಪರಿಶುದ್ಧವಾದ ಆಚರಣೆಯುಳ್ಳ ತೈಃ=ಆ ಸಪ್ತರ್ಷಿಗಳು ಶುದ್ಧಾಂತಂ=ತನ್ನ ಅಂತಃಪುರವನ್ನು ಆಕ್ರಮಯಾಮಾಸ=ಆಕ್ರಮಿಸುವಂತೆ ಮಾಡಿದನು.

Himavān duly offered his worship to those sages who were of pure character and led them into his harem, personally. His taking them into the harem was obviously for two reasons—(1) there was Arundhatī among them and (2) they were of pure character and sacred practices. The stay of such persons would sanctify any place.

सः—Himavān. स्वयं मार्गस्य दर्शकः—personally showing the way, i.e., leading. शुद्धान्तम् आक्रमयामास—caused his harem to be occupied, तैः—by those sages; qualified by 1) शुद्धकर्मभिः—of pure deeds and 2) विधिप्रयुक्तसत्कारैः—विधिना प्रयुक्तः सत्कारः येभ्यः तैः—to whom reception had been accorded in the prescribed manner. Note the stress on शुद्धकर्मभिः just by the side of शुद्धान्तम् suggesting the sages' eligibility to enter and stay in the harem. आक्रमयामास—3rd singular Perfect of the causative of क्रम् with आ [आ+क्रमयामास-क्रमयामासतुः-क्रमयामासुः । ०मासिथ-०मासथुः-०मास । ०मास-०मासिव ०मासिम ।] Passive—स्वयं मार्गस्य दर्शकेन तेन शुद्धान्तः आक्रमयामासे।

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तत्र वेत्रासनासीनान्कृतासनपरिग्रहः ।
इत्युवाचेश्वरान्वाचं प्राञ्जलिर्भूधरेश्वरः ॥

To those masters seated on cane-seats there, the mountain-lord, having taken a seat, spoke with joined palms thus—

ತತ್ರ= ಅಲ್ಲಿ **ವೇತ್ರ+ ಆಸನ + ಆಸೀನಾನ್** = ಬೆತ್ತದ ಆಸನದ ಮೇಲೆ ಕುಳಿತುಕೊಂಡ **ಈಶ್ವರಾನ್**=ಪ್ರಭುಗಳಾದ ಋಷಿಗಳನ್ನು ಕುರಿತು **ಭೂಧರೇಶ್ವರಃ**=ಪರ್ವತರಾಜನಾದ ಹಿಮಾಲಯನು **ಕೃತ+ಆಸನ-ಪರಿಗ್ರಹಃ**=(ತಾನೂ) ಆಸನದಲ್ಲಿ ಕುಳಿತವನಾಗಿ **ಇತಿ**=ಮುಂದೆ ಹೇಳುವ ರೀತಿಯಲ್ಲಿ **ವಾಚಂ**=ಮಾತನ್ನು **ಪ್ರಾಂಜಲಿಃ**=ಕೈ ಮುಗಿದುಕೊಂಡು **ಉವಾಚ** =ಹೇಳಿದನು.

After those sages,—all the seven of them, lords among sages,— were seated on cane seats, Himavān,—the lord of the mountains,—took a seat and, with folded palms in respect, spoke to them as follows.—

तत्र—there, in the harem. भूधराणाम् ईश्वरः—the lord of the mountains. कृतासनपरिग्रहः—having taken a seat. इति उवाच— spoke as follows (in 10 s'lokas 54-63). प्राञ्जलिः—with folded palms in respect. ईश्वरान्— to the lords, i.e., the lordly sages here. वेत्रासनासीनान्—वेत्रकृतेषु आसनेषु आसीनान् seated on rattan seats. As वेत्रासनासीनान् is put earlier and कृतासन etc. later, the poet emphasises that Himavān took his seat only after the sages were seated. उवाच—3rd singular perfect of ब्रू; see stanza 15. Passive—वेत्रासनासीनाः ईश्वराः कृतासनपरिग्रहेण प्राञ्जलिना भूधरेण ऊचिरे।

54-63 Himavan addresses the sages

54

अपमेघोदयं वर्षमदृष्टकुसुमं फलम् ।
अतर्कितोपपन्नं वो दर्शनं प्रतिभाति मे ॥

"Your appearance, which has come up unexpectedly, appears to me like a shower without the rise of clouds, (or) like a fruit without the flower seen (earlier).

ಅತರ್ಕಿತ+ಉಪಪನ್ನಂ= ನಾನು ಊಹಿಸದೆಯೇ ಒದಗಿರುವ **ವಃ**= ನಿಮ್ಮ **ದರ್ಶನಂ**=ದರ್ಶನವು **ಅಪಮೇಘೋದಯಂ**=ಮೋಡಗಳು ಕಾಣಿಸಿಕೊಳ್ಳದೆಯೇ ಆದ **ವರ್ಷಂ**=ಮಳೆಯಂತೆಯೂ **ಅದೃಷ್ಟಕುಸುಮಂ**=ಹೂವು ಕಾಣಿಸದೆಯೇ ಬಿಟ್ಟ **ಫಲಂ**=ಹಣ್ಣಿನಂತೆಯೂ **ಮೇ**=ನನಗೆ **ಪ್ರತಿಭಾತಿ**= ತೋರುತ್ತದೆ.

"Your appearance here has afforded to me very great satisfaction, as it has come up quite unexpectedly. My delight now is similar to the delight one would have when there is unexpected but most wel-come rain-fall without any cloud what-so-ever in the sky, or when fruits are yielded by trees without the earlier appearanee of flowers."

वः दर्शनं—your sight. अतर्कितोपपन्नं—that has come up unexpectedly, प्रतिभाति—appears, मे—to me, 1) वर्षं—a rainfall अपमेघोदयं (अपगतः मेघानामुदयः यस्मिन्) — without the rise of clouds; 2) फलं—a fruit अदृष्टकुसुमं—without the appearance of flowers. For a similar idea see S'ākuntala—उदेति पूर्वं कुसुमं ततः फलं, घनोदयः प्राक् तदनन्तरं पयः । निमित्तनैमित्तिकयोरयं क्रमो भवत्प्रसादस्य पुरस्तु संपदः ॥ प्रतिभाति—3rd singular Present of भा with प्रति [प्रति+भाति-भातः-भान्ति । भासि-भाथः-भाथ । भामि-भावः-भामः ।] Impersonal—दर्शनेन प्रतिभायते ।

55

मूढं बुद्धमिवात्मानं हैमीभूतमिवायसम् ।
भूमेर्दिवमिवारूढं मन्ये भवदनुग्रहात् ॥

On account of your favour, I consider myself as if a fool turned wise, (a lump of) iron turned into gold, (or) one ascended to heaven from earth.

ಭವತ್+ಅನುಗ್ರಹಾತ್=ನಿಮ್ಮ ಅನುಗ್ರಹದಿಂದ **ಮೂಢಂ**=ಮೂಢನಾದ **ಆತ್ಮಾನಂ**=ನನ್ನನ್ನು **ಬುದ್ಧಂ** **ಇವ**=ಪಂಡಿತನಾದಂತೆಯೂ **ಆಯಸಂ**

=ಕಬ್ಬಿಣವು ಹೈಮೀಭೂತಂ= ಚಿನ್ನವಾದಂತೆಯೂ, ಭೂಮೇಃ=ಭೂಮಿಯಿಂದ ದಿವಂ=ಸ್ವರ್ಗಕ್ಕೆ ಆರೂಢಂ ಇವ=ಹತ್ತಿದವನಂತೆಯೂ ಮನ್ಯೇ =ತಿಳಿಯುತ್ತೇನೆ.

" By coming to me of your own accord, you have conferred on me a very high honour. Therefore, I feel that a complete transformation for the better has come upon me. I consider that I, a fool, have been now turned into a wise man; that I, who was no better than a lump of iron, have been turned into gold; or that I, a person of this earth, have ascended to heaven, as it were.

मन्ये—I consider आत्मानं—myself मूढं (मुह्+क्त = मुग्ध or मूढ)— a fool बुद्धम् इव— enlightened as it were; आयसं (अयसः विकारः)— a lump of iron हैमीभूतम् इव— turned into gold as it were; दिवम् आरूढम् इव—as ascended to heaven भूमेः—from the earth. भवदनुग्रहात्—on account of your favour. 'ज्ञानरूपस्थानानि अद्य मे परमुत्क्रुष्यन्त इति भावः' । मन्ये— 1st singular Present of मन् ; see stanza 21. Passive—मूढः बुद्ध इव आत्मा, हैमीभूतः आयसः इव, भूमेर्दिवमिवारूढः मन्यते ।

56

अद्यप्रभृति भूतानामधिगम्योऽस्मि शुद्धये ।
यदध्यासितमर्हद्भिस्तद्धि तीर्थं प्रचक्षते ॥

Henceforth, I am worthy of being approached by beings for (their) purification; for, that which has been inhabited by the adorables is called a place of pilgrimage.

ಅದ್ಯ ಪ್ರಭೃತಿ= ಈ ದಿನ ಮೊದಲುಗೊಂಡು ಭೂತಾನಾಂ=ಪ್ರಾಣಿಗಳಿಗೆ ಶುದ್ಧಯೇ=ಶುದ್ಧಿ ಹೊಂದುವುದಕ್ಕಾಗಿ ಅಧಿಗಮ್ಯಃ ಅಸ್ಮಿ=(ತೀರ್ಥಕ್ಷೇತ್ರದಂತೆ) ಅಧಿಗಮ್ಯನಾಗಿದ್ದೇನೆ. ಹಿ=ಯಾಕೆಂದರೆ ಯತ್=ಯಾವುದು

ಅರ್ಹದ್ಭಿಃ= ಯೋಗ್ಯರಾದವರಿಂದ ಅಧ್ಯಾಸಿತಂ= ಅಧಿಷ್ಠಿತವಾಗುತ್ತದೋ ತತ್=ಅದೇ ತೀರ್ಥಂ=ತೀರ್ಥಕ್ಷೇತ್ರವೆಂದು ಪ್ರಚಕ್ಷತೇ=ಹೇಳಲ್ಪಡುತ್ತದೆ.

" Any place inhabited by adorable persons is called a place of pilgrimage. Generally people visit such places of pilgrimage for self-purification. As you have stayed here now, I, the mountain have become such a place. Therefore people will henceforth consider me also worthy of being visited for their sanctification.

अद्यप्रभृति—Henceforth; from to-day onward. अस्मि—I am अधिगम्यः (अधिगन्तुं योग्यः)—worthy of being approached शुद्धये—for purification भूतानां—in the case of living beings. हि—for प्रचक्षते—(wise men) declare तत्—that place (alone) तीर्थं—as a holy place (of pilgrimage) यत्—which अध्यासितं—has been inhabited अर्हद्भिः—by adorable persons. प्रचक्षते—3rd plural present of चक्ष् with प्र [प्र+चष्टे-चक्षाते-चक्षिरे । चक्षे-चक्षाथे-चड्ढ्वे । चक्षे-चक्ष्वहे-चक्ष्महे ।] अस्मि — 1st singular present of अस् ; see note on stanza 21. Impersonal—मया अधिगम्येन भूयते । Passive—तद्धि तीर्थं प्रख्यायते ।

57

अवैमि पूतमात्मानं द्वयेनैव द्विजोत्तमाः ।
मूर्ध्नि गङ्गाप्रपातेन धौतपादाम्भसा च वः ॥

O excellent Brahmins ! I know myself as sanctified by just two things, namely, by the fall of Gaṅgā over my head and by the water with which your feet are washed.

ದ್ವಿಜ+ಉತ್ತಮಾಃ=ದ್ವಿಜಶ್ರೇಷ್ಠರೇ ! ಮೂರ್ಧ್ನಿ=(ನನ್ನ) ತಲೆಯ ಮೇಲೆ ಗಂಗಾಪ್ರಪಾತೇನ=ಗಂಗಾನದಿಯ ಬೀಳುವಿಕೆಯಿಂದಲೂ ಚ=ಮತ್ತು ವಃ=ನಿಮ್ಮ ಧೌತಪಾದ+ಅಂಭಸಾ=ತೊಳೆಯಲ್ಪಟ್ಟ ಪಾದೋದಕ

ದಿಂದಲೂ ದ್ವಯೇನ ಏವ = ಈ ಎರಡರಿಂದಲೇ ಆತ್ಮಾನಂ= ನನ್ನನ್ನು ಪೂತಂ=ಶುದ್ಧಿಗೊಂಡವನನ್ನಾಗಿ ಅವೈಮಿ=ತಿಳಿಯುತ್ತೇನೆ.

"O best of Brahmins! I know quite well how I myself have been sanctified. The fall of Gaṅgā on my head was hither-to the only one sanctifying me. Now there has been another, viz., the water with which your feet have been washed and which has been borne by me on my head. Bearing on my head these two waters, equally holy, I consider myself completely purified.

द्विजोत्तमाः—O best of Brahmins! अवैमि—I consider; I know आत्मानं—myself पूतं—as purified द्वयेन एव—by just these two things मूर्ध्नि—on my head; viz., 1) गङ्गाप्रपातेन—by the fall of Gaṅgā च—and 2) धौतपादाम्भसा (धौतानां पादानाम् अंभः तेन)—by the water with which are washed the feet वः—of yours. अवैमि—1st singular Present of इ with अव [अव+एति–इतः–यन्ति। एषि–इथः–इथ। एमि–इवः–इमः।] Passive—आत्मा पूतः मन्यते।

58

जङ्गमं प्रेष्यभावे वः स्थावरं चरणाङ्कितम्।
विभक्तानुग्रहं मन्ये द्विरूपमपि मे वपुः॥

I consider my body,—both of its forms,—as enjoying your favour in a divided fashion,—the moveable form in its state of servitude to you and the immoveable one having been impressed by your feet.

ವಃ=ನಿಮ್ಮ ಪ್ರೇಷ್ಯಭಾವೇ=ಕೈಂಕರ್ಯದಲ್ಲಿ ಜಂಗಮಂ=ನನ್ನ ಜಂಗಮ ರೂಪವು ನಿರತವಾಗಿದೆ. ಸ್ಥಾವರಂ=ಸ್ಥಾವರರೂಪವು ಚರಣ+ಅಂಕಿತಂ= ನಿಮ್ಮ ಪಾದಸ್ಪರ್ಶದಿಂದ ಅಂಕಿತವಾಗಿದೆ; (ಇದರಿಂದ) ಮೇ=ನನ್ನ ದ್ವಿ-ರೂಪಂ=ಎರಡು ರೂಪವುಳ್ಳ ವಪುಃ ಅಪಿ=ಶರೀರವೂ ಕೂಡ ವಿಭಕ್ತ+

ಅನುಗ್ರಹಂ= ಬೇರೆ ಬೇರೆಯಾಗಿ ಅನುಗ್ರಹ ಹೊಂದಿದಂತೆ ಮನ್ಯೇ= ತಿಳಿಯುತ್ತೇನೆ.

"I have two forms,—moveable and the immoveable. Both the forms, I feel, are enjoying your favour in a divided fashion. The moveable form is before you at your service. The other immoveable form is gratified to bear on its head the impressions of your feet."

मन्ये—I think that मे वपुः (noun)—my body द्विरूपम् अपि—although in two forms विभक्तानुग्रहम्—has (your) favour divided (between them); 1) जङ्गमं (पुनः पुनः गच्छति इति)—the moving form, प्रेष्यभावे—in its servitude वः—to you and 2) स्थावरं (स्थातुं शीलम् अस्य इति)—the stationary form चरणाङ्कितं—being impressed with your feet. The वर (च्) suffix of स्थावर is by 'स्थेशभासपिसकसो वरच्'। मन्ये—1st singular present of मन्; see stanza 20. Passive—विभक्तानुग्रहं मन्यते मे वपुः।

59

भवत्संभावनोत्थाय परितोषाय मूर्च्छते।
अपि व्याप्तदिगन्तानि नाङ्गानि प्रभवन्ति मे॥

My limbs, although extending to the extremeties of the quarters, are not enough for (containing) the growing delight arisen by your regard (for me).

ಭವತ್+ಸಂಭಾವನ+ಉತ್ಥಾಯ=ನಿಮ್ಮ ಅನುಗ್ರಹದಿಂದ ಉಂಟಾದ ಮೂರ್ಛತೇ=ಹೆಚ್ಚುತ್ತಿರುವ ಪರಿತೋಷಾಯ=ಸಂತೋಷವನ್ನು ತುಂಬಿ ಕೊಳ್ಳಲು ಮೇ=ನನ್ನ ಅಂಗಾನಿ=ಅವಯವಗಳು ವ್ಯಾಪ್ತ ದಿಗಂತಾನಿ ಅಪಿ=ವ್ಯಾಪಿಸಲ್ಪಟ್ಟ ದಿಗಂತವುಳ್ಳವುಗಳಾಗಿದ್ದರೂ ಕೂಡ ನ ಪ್ರಭವಂತಿ= ಸಾಕಾಗುವುದಿಲ್ಲ.

"No doubt my limbs are extending over the farthest extremeties of the quarters. But the delight which has arisen in me by the honour you have done me today, is growing more and more to such an extent that even my extending limbs are not enough to contain it.

मे अङ्गानि—my limbs व्याप्तदिगन्तानि (व्याप्ताः दिशाम् अन्ताः यैः तानि) अपि— although extending over the extremities of the quarters न प्रभवन्ति—are not enough. मूर्च्छते परितोषाय—for (containing) the growing delight भवत्संभावनोत्थाय (भवतां संभावना, तया उत्तिष्ठति इति, तस्मै)— arising out of your regard (for me). The dative of परितोषाय is because of its being governed by प्रभवन्ति '(which is used in the sense of पर्याप्ति) by the rule 'नमः स्वस्ति स्वाहास्वधालंवषड्योगाच्च' and the vārtika 'अलमिति पर्याप्त्यर्थग्रहणम्' । प्रभवन्ति— 3rd plural present of भू with प्र [प्र+भवति-भवतः-भवन्ति । भवसि-भवथः-भवथ । भवामि-भवावः-भवामः ।] Impersonal—व्याप्तदिगन्तैः अङ्गैः न प्रभूयते ।

60

न केवलं दरीसंस्थं भास्वतां दर्शनेन वः ।
अन्तर्गतमपास्तं मे रजसोऽपि परं तमः ॥

By the appearance of you, luminous persons, not only is the darkness lurking in (my) caves dispelled, but also the excessive darkness pertaining to the quality of *Rajas* which is within myself.

ಭಾಸ್ವತಾಂ=ತೇಜಸ್ವಿಗಳಾದ (ಸೂರ್ಯರೂಪಿಗಳಾದ) **ವಃ**=ನಿಮ್ಮ **ದರ್ಶನೇನ**=ದರ್ಶನದಿಂದ **ದರೀಸಂಸ್ಥಂ**= (ನನ್ನ) ಗುಹೆಗಳೊಳಗಿದ್ದ **ತಮಃ**= ಕತ್ತಲೆಯು **ನ ಕೇವಲಂ**=ಮಾತ್ರವಲ್ಲ, **ಅಂತರ್ಗತಂ**=ಅಂತರಾತ್ಮಗತವಾದ **ರಜಸಃ**=ರಜೋಗುಣಕ್ಕಿಂತ **ಪರಂ**=ಹೆಚ್ಚಾದ **ತಮಃ**=ಅಜ್ಞಾನರೂಪವಾದ ಕತ್ತಲೆಯೂ **ಅಪಾಸ್ತಂ**=ಹೋಗಲಾಡಿಸಲ್ಪಟ್ಟದೆ.

"You are luminous persons of great power. By the mere sight of you, there has been a very great acheivement in me, in both my forms. There has been a complete dispelling of (1) the darkness lurking in the caves of my immoveable form; and (2) the excessive ignorance due to the *Rajoguṇa* within this moveable form of mine.

न केवलं—not only तमः (neuter)—the darkness दरीसंस्थं —lurking in (my) caves अपास्तं—has been dispelled दर्शनेन— by the sight वः—of you भास्वतां—1) luminous persons 2) suns (who are twelve in number); अपि—but also परं तमः— the excessive darkness, viz., ignorance मे अन्तर्गतं — which is within me, i e., the internal darkness. रजसः (genitive case) —pertaining to Rajoguṇa. Darkness or ignorance is associated with *tamas* and not *rajas*. Hence रजसः is taken in the Ablative by some, in which case the expression रजसोऽपि परं तमः would mean *the tamas which is next to rajas*. 'प्रसिद्धैर्भास्वद्भिर्बाह्यं तमोऽपास्यते, एभिस्त्वाभ्यन्तरमपीति व्यतिरेको व्यज्यते । '

61

कर्तव्यं वो न पश्यामि स्याच्चेत्किं नोपपद्यते ।
मन्ये मत्पावनायैव प्रस्थानं भवतामिह ॥

I do not see anything to be done by you; if there be any, how can it be unaccomplished? I think your arrival here is solely for my sanctification.

ವಃ=(ನಿಸ್ಪೃಹರಾದ) ನಿಮಗೆ **ಕರ್ತವ್ಯಂ**=ಮಾಡಲೇ ಬೇಕಾಗಿರುವ ಕೆಲಸವನ್ನು **ನ ಪಶ್ಯಾಮಿ**=ನಾನು ಕಾಣೆ. **ಸ್ಯಾತ್ ಚೇತ್**=ಇದ್ದದ್ದೇ ಆದರೂ **ಕಿಂ**=ಏತಕ್ಕೆ **ನ ಉಪಪದ್ಯತೇ**=ಸಂಭವಿಸುವುದಿಲ್ಲ ? (ನಿಮಗೆ ಎಲ್ಲವೂ ಸುಲಭವೇ ಆಗಿದೆ). **ಇಹ**=ಇಲ್ಲಿಗೆ **ಭವತಾಂ**=ನಿಮ್ಮ **ಪ್ರಸ್ಥಾನಂ**

=ಹೊರಟು ಬಂದಿರುವುದು ಮತ್ಪಾವನಾಯ ಏವ=ನನ್ನನ್ನು ಪವಿತ್ರನನ್ನಾಗಿ ಮಾಡುವುದಕ್ಕಾಗಿಯೇ (ಎಂದು) ಮನ್ಯೇ=ತಿಳಿಯುತ್ತೇನೆ.

"I do not see anything that has to be done by you. Even if there be any, how can it remain unaccomplished by you of great powers? So, I think that the only purpose of your coming here is to sanctify me.

न पश्यामि—I do not see कर्तव्यं—anything that needs to be done वः—in your case. स्यात् चेत् (कर्तव्यं)—If there be (any such duty) किं न उपपद्यते ?—what is it that cannot be achieved (by you)? मन्ये—I think भवतां प्रस्थानं इह—your journey to this place मत्पावनाय एव—is only for my purification. पश्यामि—1st singular present of दृश् [पश्यति-पश्यतः-पश्यन्ति । पश्यसि-पश्यथः-पश्यथ । पश्यामि-पश्यावः-पश्यामः ।] स्यात्—3rd singular Potential of अस् [स्यात्-स्याताम्-स्युः । स्याः-स्यातम्-स्यात । स्याम्-स्याव-स्याम ।] उपपद्यते—3rd singular Present of पद् with उप [उप+पद्यते-पद्येते-पद्यन्ते । पद्यसे-पद्येथे-पद्यध्वे । पद्ये-पद्यावहे-पद्यामहे ।] मन्ये—see note on stanza 20. Passive—कर्तव्यं न दृश्यते । भवतां प्रस्थानं मन्यते ।

62

तथापि तावत्कस्मिंश्चिदाज्ञां मे दातुमर्हथ ।
विनियोगप्रसादा हि किङ्कराः प्रभविष्णुषु ॥

Still, it behoves you to command me for something or other; for, servants are such that assignment of work means a favour to them, in respect of their masters.

ತಥಾ ಅಪಿ=ಹಾಗೆಯೇ ಇದ್ದರೂ ಕಸ್ಮಿನ್ ಚಿತ್=ಯಾವುದಾದರೂ ಒಂದು ಕೆಲಸದಲ್ಲಿ ಮೇ=ನನಗೆ ಆಜ್ಞಾಂ=ಅಪ್ಪಣೆಯನ್ನು ದಾತುಂ=ಕೊಡಲು ಅರ್ಹಥ ತಾವತ್=ಯೋಗ್ಯರಾಗಿಯೇ ಇದ್ದೀರಿ. ಕಿಂಕರಾಃ=ಸೇವಕರು

ಪ್ರಭವಿಷ್ಣುಷು=ಪ್ರಭುಗಳ ವಿಷಯದಲ್ಲಿ ವಿನಿಯೋಗ ಪ್ರಸಾದಾಃ ಹಿ=ವಿಶೇಷವಾದ ಆಜ್ಞೆ ಹೊಂದುವುದನ್ನೇ ಅನುಗ್ರಹ ಎಂದು ಭಾವಿಸುತ್ತಾರಲ್ಲವೇ !

Although you have nothing to accomplish, it is meet that you command me to do some service or other. Servants deem it a favour if they are assigned some work by their masters. I am your servant. So, please favour me with a command to do something for you.

तथापि—Nevertheless अर्हथ—you deserve दातुं मे—to give me अज्ञां—a command कस्मिंश्चित्—on some errand or other हि—because किङ्कराः—servants विनियोगप्रसादाः (विशेषेण नियोगः एव प्रसादः येषां ते)—are such that assignment of work is in itself a favour (to them) प्रभविष्णुषु (प्रभवन्तीति प्रभविष्णवः, तेषु)—in respect of their masters. The इष्णुच् suffix here is by भुवश्च which, strictly speaking, is to be applied only in the Vedic. The form in the Classical should be प्रभूष्णु । अर्हथ—2nd plural present of अर्ह् [अर्हति-अर्हतः-अर्हन्ति । अर्हसि-अर्हथः-अर्हथ । अर्हामि-अर्हावः-अर्हामः ।] Impersonal—अज्ञां दातुम् अर्ह्यते ।

63

एते वयममी दाराः कन्येयं कुलजीवितम् ।
ब्रूत येनात्र वः कार्यमनास्था बाह्यवस्तुषु ॥

Here I am; here is my wife; here is my daughter, the very life of (my) family. Say with whom lies your business here; never mind (my) external belongings."

ಏತೇ=ಈ ವಯಂ=ನಾವು; ಅಮೀ=ಈ ದಾರಾಃ=ನನ್ನ ಹೆಂಡತಿ ಮೇನೆ; ಕುಲಜೀವಿತಂ=ನಮ್ಮ ಕುಲಕ್ಕೇ ಜೀವಿತದಂತಿರುವ ಇಯಂ=ಈ ಕನ್ಯಾ=ಕನ್ಯೆಯಾದ ಪಾರ್ವತಿ; ಅತ್ರ=ಈ ಇಷ್ಟು ಜನರಲ್ಲಿ ಯೇನ=ಯಾರಿಂದ ವಃ=ನಿಮಗೆ ಕಾರ್ಯಂ=ಕಾರ್ಯವಿದೆ. ಬ್ರೂತ=ಹೇಳಿ. ಬಾಹ್ಯ-

ವಸ್ತುಷು=ಧನಕನಕಾದಿ ಬೇರೆ ವಸ್ತುಗಳಲ್ಲಿ ಅನಾಸ್ಥಾ=ಆದರವೇ ಇಲ್ಲ. (ಅಂದರೆ ಇತರ ಧನಕನಕಾದಿಗಳಲ್ಲಿ ಕೊಡಲು ಅಸಾಧ್ಯವಾದುದು ಇಲ್ಲವೇ ಇಲ್ಲ)

"There are plenty of my external belongings; but they may not be of any use to you. I am at your service. There is my wife and also my daughter who is the very life of my family. Please say which of us three can be of service to you."

एते वयं—Here I am; the plural वयं is indicative of his royal status. अमी दाराः—here is (my) wife; note that दाराः (=wife) is always masculine and plural. See Amara—'भार्या जायाथ पुंभूम्नि दाराः स्यात् तु कुटुंबिनी ।' इयं कन्या — this my daughter कुलजीवितम्—the very life of my race. ब्रूत—say येन—with whom वः कार्यं—your business (lies). अनास्था—No desire; never mind; बाह्यवस्तुषु (बहिः भवानि वस्तूनि तेषु)—(my) external belongings such as gems and other valuables. ब्रूत—2nd plural Imperative of ब्रू in the Parasmaipada [ब्रवीतु-ब्रूताम्-ब्रुवन्तु । ब्रूहि-ब्रूतम्-ब्रूत । ब्रवाणि-ब्रवाव-ब्रवाम ।] Passive—उच्यताम् ।

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इत्यूचिवांस्तमेवार्थं गुहामुखविसर्पिणा ।
द्विरिव प्रतिशब्देन व्याजहार हिमालयः ॥

Thus saying, Himālaya seemed to speak the same matter twice by means of the echo resounding from the mouths of (his) caverns.

ಇತಿ=ಹೀಗೆ ಊಚಿವಾನ್=ಹೇಳುತ್ತಾ ಗುಹಾಮುಖ-ವಿಸರ್ಪಿಣಾ =ಗುಹೆಯ ಒಳಗಿನಿಂದ ಹೊರಬರುತ್ತಿದ್ದ ಪ್ರತಿಶಬ್ದೇನ=ಪ್ರತಿಧ್ವನಿಯಿಂದ ತಂ ಏವ=ಅದೇ ಅರ್ಥಂ=ಅಭಿಪ್ರಾಯವನ್ನು ಹಿಮಾಲಯಃ=ಹಿಮಾಲಯನು ದ್ವಿಃ=ಎರಡು ಬಾರಿ ವ್ಯಾಜಹಾರ ಇವ=ಹೇಳಿದಂತಿತ್ತು.

Thus spoke Himālaya (in his moveable form). The same speech was echoed by the caves of the mountain and seemed to be repeated for a second time by the immoveable form also of Himālaya.

इति—thus ऊचिवान्—saying; perfect partieiple of वच् । हिमालयः—Himavān प्रतिशब्देन — through an echo गुहामुखविसर्पिणा—issuing forth from the mouths of (his) caverns व्याजहार इव—seemed to speak तमेव अर्थं—the same matter द्विः—twice. व्याजहार—3rd singular perfect of हृ with वि+आ [व्या + जहार-जह्रतुः-जह्रुः । जहर्थ-जह्रथुः-जह्र । जहार, जहर-जह्रिव-जह्रिम ।] Passive—इत्यूचुषा हिमालयेन स अर्थः व्याजह्रे ।

65-83 Angiras replies to Himavan

65

अथाङ्गिरसमग्रण्यमुदाहरणवस्तुषु ।
ऋषयो नोदयामासुः प्रत्युवाच स भूधरम् ॥

Then the sages prompted Aṅgiras, the foremost in matters of speech; (and) he replied to the mountain.

ಅಥ=ಬಳಿಕ ಋಷಯಃ=ಋಷಿಗಳು ಉದಾಹರಣವಸ್ತುಷು=ಮಾತಾಡುವ ವಿಚಾರಗಳಲ್ಲಿ ಅಗ್ರಣ್ಯಂ=ಪ್ರಗಲ್ಭನಾದ ಅಂಗಿರಸಂ=ಅಂಗಿರಸ್ ಋಷಿಯನ್ನು ನೋದಯಾಮಾಸುಃ=ಪ್ರೇರೇಪಿಸಿದರು. ಸಃ=ಆ ಅಂಗಿರಸನು ಭೂಧರಂ=ಪರ್ವತರಾಜನನ್ನು ಕುರಿತು ಪ್ರತ್ಯುವಾಚ=ಪ್ರತ್ಯುತ್ತರ ಹೇಳಿದನು.

After Himavān had concluded his speech, it was the turn of the sages to reply him. This time all the sages did not speak together as they did earlier (st. 15 ff). They prompted Aṅgiras,—one among them,—who was considered the best at speech, to speak on their behalf. He replied to the mountain (in 18 s'lokas as follows).

अथ—then ऋषयः—the sages नोदयामासुः—prompted अङ्गिरसं—the sage Aṅgiras अग्रण्यं—the foremost (among themselves) उदाहरणवस्तुषु—in matters of speech; for this meaning of उदाहरण see Vikramorvas'iyam II 13—पत्रे निवेशितमुदाहरणं प्रियायाः। सः—he, ie, Aṅgiras प्रत्युवाच—replied भूधरं—to the mountain. नोदयामासुः—3rd plural perfect of नुद् [नोदयामास - नोदयामासतुः - नोदयामासुः। ०मासिथ- ०मासथुः-०मास। ०मास- ०मासिव-०मासिम।] प्रत्युवाच—3rd singular perfect of ब्रू; see note on stanza 15. Passive—अङ्गिराः ऋषिभिः नोदयामासे। तेन भूधरः प्रत्यूचे।

66

उपपन्नमिदं सर्वमतः परमपि त्वयि।
मनसः शिखराणां च सदृशी ते समुन्नतिः॥

"All this is found in you and even more than this. The loftiness of (your) mind and of (your) peaks is quite becoming of you.

ಇದಂ=ಇದು ಸರ್ವಂ=ಎಲ್ಲವೂ ಅತಃ=ಅದಕ್ಕಿಂತಲೂ ಪರಂ ಅಪಿ= ಹೆಚ್ಚಾಗಿಯೂ ಕೂಡ ತ್ವಯಿ=ನಿನ್ನಲ್ಲಿ ಉಪಪನ್ನಂ=ಇರತಕ್ಕದ್ದೇ ಸರಿ. ಮನಸಃ=(ನಿನ್ನ) ಮನಸ್ಸಿನ ಚ=ಮತ್ತು ಶಿಖರಾಣಾಂ=ಶಿಖರಗಳ ಸಮುನ್ನತಿಃ=ಔನ್ನತ್ಯವು ತೇ=ನಿನಗೆ ಸದೃಶೀ=ಅನುರೂಪವಾದುದು.

"Every thing mentinned by you and even more is found in you. Your mind is as lofty as your peaks. (Your two forms, viz. the *jaṅgama* and the *sthāvara* forms, are alike in every respect).

सर्वम् इदं—all this उपपन्नं—is found त्वयि—in you. अतः परमपि—even more than these समुन्नतिः—the loftiness ते मनसः—of your mind (in your जङ्गम form) च—and शिखराणां—of your peaks (in your स्थावर form) सदृशी—alike; similar. By nature you are magnanimous.

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स्थाने त्वां स्थावरात्मानं विष्णुमाहुस्तथा हि ते।
चराचराणां भूतानां कुक्षिराधारतां गतः॥

It is fitting that (the wise) declare you in your fixed form as Viṣṇu. In accordance with it your belly has gained the state of a receptacle for all moveable and stationary beings.

ಸ್ಥಾವರ+ಆತ್ಮಾನಂ=ಸ್ಥಾವರರೂಪಿಯಾದ ತ್ವಾಂ=ನಿನ್ನನ್ನು ವಿಷ್ಣುಂ =ವಿಷ್ಣುವೆಂದು ಆಹುಃ=ಹೇಳುತ್ತಾರೆ; ಸ್ಥಾನೇ=ಇದು ಯುಕ್ತವಾದುದೇ ಸರಿ. ತಥಾ ಹಿ=ಅದೇ ಪ್ರಕಾರವಾಗಿ ತೇ=ನಿನ್ನ ಕುಕ್ಷಿಃ=ಉದರವು ಚರ+ಅಚರಾಣಾಂ=ಚರ ಮತ್ತು ಅಚರಗಳಾದ ಭೂತಾನಾಂ=ಪ್ರಾಣಿಗಳಿಗೆ ಆಧಾರತಾಂ=ಆಧಾರವಾಗಿರುವಿಕೆಯನ್ನು ಗತಃ=ಹೊಂದಿದೆ.

All kinds of moving and stationary beings have found shelter in you. Your middle part is a receptacle for all of them. Hence it is that wise people rightly declare you in your stationary *(sthāvara)* form as Viṣṇu himself. (It must be remembered that it was Kṛṣṇa-Viṣṇu-who, in his Vis'varūpa, showed all moving and stationary beings as residing in his belly).

स्थाने (Indeclinable)—rightly; fittingly आहुः—(the wise) declare त्वां—you स्थावरात्मानं—with a fixed form विष्णुः—to be Viṣṇu. तथा हि—Accordingly ते कुक्षिः—your belly; your middle region आधारतां गतः—has gained the state of being a repository भूतानां—of beings चर+अचराणां—moving as well as stationary. The idea is based on the common belief that the mountain sustains the nether world by its bottom region, the earth by its middle part and the heaven by its top. According to this belief, the entire earth is sustained by the middle region of Himālaya, just as the whole Universe is by the belly of Kṛṣṇa as shown to Arjuna in his

Vis'varūpa. आहु:—3rd plural present of ब्रू; see note on stanza 25. Passive— त्वं स्थावरात्मा विष्णुः उच्यसे। कुक्षिणा आधारता गता ॥

68

गामधास्यत्कथं नागो मृणालमृदुभिः फणैः ।
आ रसातलमूलात्त्वमवालम्बिष्यथा न चेत् ॥

How could the serpent have borne the earth with hoods as tender as lotus-fibres, if you had not lent your support from the very bottom of the Nether-world?

ಆ ರಸಾತಲಮೂಲಾತ್=ಪಾತಾಳ ಮೂಲದಿಂದಲೇ **ತ್ವಂ**=ನೀನು **ಗಾಂ**=ಭೂಮಿಯನ್ನು **ನ ಅವಾಲಂಬಿಷ್ಯಥಾಃ ಚೇತ್**=ತಾಳಿಕೊಂಡಿಲ್ಲದಿದ್ದರೆ **ನಾಗಃ**=ಆದಿಶೇಷನು **ಮೃಣಾಲ ಮೃದುಭಿಃ**=ತಾವರೆ ದಂಟಿನಂತೆ ಮೆತ್ತಗಿರುವ **ಫಣೈಃ**=ತನ್ನ ಹೆಡೆಗಳಿಂದ **ಗಾಂ**=ಭೂಮಿಯನ್ನು **ಕಥಂ**=ಹೇಗೆ ತಾನೇ **ಅಧಾಸ್ಯತ್**=ಹೊತ್ತುಕೊಂಡಿದ್ದಾನು ?

If the serpent (Ādis'eṣa) has been able to bear the earth on his hoods which are as tender as lotus-fibres, it is because you are lending your support to the earth from the bottom of the Nether world.

कथं—how नागः अधास्यत्— could the serpent Ādis'eṣa bear गां—the earth; the objective singular of गो। Note the different meanings of the word गौः —'स्वर्ग+इषु–पशु–वाक्–वज्र–दिङ्-नेत्र-घृणि भू जले । लक्ष्यदृष्ट्या स्त्रियां पुंसि गौः ॥—Amara. फणैः मृणालमृदुभिः—with (his) hoods as tender as lotus-fibres. त्वं अवालंबिष्यथाः न चेत्—if you had not lent your support आ रसातलमूलात्—from the bottom of the Nether world. अधास्यत्—3rd singular conditional (लृङ्) of धा [अधास्यत्–अधास्यताम्–अधास्यन्। अधास्यः–अधास्यतम्–अधास्यत। अधास्यम्–अधास्याव–

अधास्याम।] अवालंबिष्यथाः—2nd singular conditional of लम्ब् with अव+आ [अवालम्बिष्यत–अवालम्बिष्येताम्–अवालम्बिष्यन्त। अवालम्बिष्यथाः–अवालम्बिष्येथाम्–अवालम्बिष्यध्वम्। अवालम्बिष्ये – अवालम्बिष्यावहि–अवालम्बिष्यामहि।] Passive—गौः अधास्यत (or अधायिष्यत) कथं नागेन। त्वया अवालम्बिष्यत न चेत्।

69

अच्छिन्नामलसंतानाः समुद्रोर्म्यनिवारिताः ।
पुनन्ति लोकान्पुण्यत्वात्कीर्तयः सरितश्च ते ॥

Your glories and your rivers, uninterrupted in their continuous stainless flow and unobstructed by the waves of the ocean, sanctify the world because of their purity.

ಅಚ್ಛಿನ್ನ+ಅಮಲ ಸಂತಾನಾಃ= ತಡೆಯಿಲ್ಲದ ಮತ್ತು ಶುದ್ಧವಾದ ರಚನೆಯುಳ್ಳ ಅಥವಾ ಪ್ರವಾಹಗಳುಳ್ಳ **ಸಮುದ್ರ + ಊರ್ಮಿ + ಅನಿವಾರಿತಾಃ**=ಸಮುದ್ರದ ಅಲೆಗಳಿಂದ ಅಡ್ಡಿಮಾಡಲ್ಪಡದ (ಅಂದರೆ ಸಮುದ್ರದ ಇನ್ನೊಂದು ದಡವನ್ನು ಮುಟ್ಟುವಂತಹ ಅಥವಾ ಸಮುದ್ರದೊಳಕ್ಕೆ ಪ್ರವೇಶ ಹೊಂದುವ) **ತೇ**=ನಿನ್ನ **ಕೀರ್ತಯಃ**=ಕೀರ್ತಿಗಳೂ **ಸರಿತಃ ಚ**=ಮತ್ತು ನದಿಗಳೂ **ಪುಣ್ಯತ್ವಾತ್**=(ಅವುಗಳ) ಪವಿತ್ರತೆಯಿಂದ **ಲೋಕಾನ್**=ಲೋಕಗಳನ್ನು **ಪುನಂತಿ**=ಪಾವನಗೊಳಿಸುತ್ತವೆ.

Your glories are blemishless and continuous. They have spread far and wide unobstructed, even beyond the oceans. Your rivers, such as Gaṅgā, also are stainless and of continuous streams flowing unobstructed by the waves of the ocean. Both of these, being pure, purify the world. The thought and mention of your name (Himālaya) and of the names of your rivers, a visit to you, and an ablution in your rivers,—all these do purify people; and the land where you are and where your rivers flow gains sanctity.

ते कीर्तयः—your glories च सरितः—and rivers पुण्यत्वात्—through their purity पुनन्ति—purify लोकान्—the worlds (the people). The first line of the s'loka consists of two words qualifying commonly कीर्तयः and सरितः । The first is अच्छिन्नामलसंतानाः (अच्छिन्नाः अमलाश्च संतानाः यासां ताः)— whose (संतानाः=) continuance is stainless and uninterrupted. The second Vis'eṣaṇa is समुद्रोर्मि (भिः) अनिवारिताः—unobstructed even by the ocean tides. The idea is that the spotless fame of Himavān was continuously spreading even beyond the ocean, thus reaching other continents also. The figure of speech in the s'loka is तुल्ययोगिता । पुनन्ति—3rd plural present of पू [पुनाति-पुनीतः-पुनन्ति । पुनासि-पुनीथः-पुनीथ । पुनामि-पुनीवः पुनीमः ।] Passive—कीर्तिभिः सरिद्भिश्च लोकाः पूयन्ते ।

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यथैव श्लाघ्यते गङ्गा पादेन परमेष्ठिनः ।
प्रभवेण द्वितीयेन तथैवोच्छिरसा त्वया ॥

Just as Gaṅgā is praised for her rise from the foot of Viṣṇu, so also is she on account of you of lofty summit, her second origin.

ಗಂಗಾ=ಗಂಗಾ ನದಿಯು ಪ್ರಭವೇಣ=ತನ್ನ ಉತ್ಪತ್ತಿಸ್ಥಾನವಾದ ಪರಮೇಷ್ಠಿನಃ=ವಿಷ್ಣುವಿನ ಪಾದೇನ=ಪಾದದ ಕಾರಣದಿಂದ ಯಥಾ=ಹೇಗೆ ಶ್ಲಾಘ್ಯತೇ ಏವ=ಶ್ಲಾಘಿಸಲ್ಪಡುತ್ತಲೇ ಇದೆಯೋ ತಥಾ ಏವ=ಹಾಗೆಯೇ ದ್ವಿತೀಯೇನ=ಅದರ ಎರಡನೆಯ ಪ್ರಭವೇಣ=ಉತ್ಪತ್ತಿ ಸ್ಥಾನವಾದ ಉಚ್ಛಿರಸಾ=ಉನ್ನತವಾದ ಶಿರಸ್ಸುಳ್ಳ ತ್ವಯಾ=ನಿನ್ನ ಕಾರಣದಿಂದಲೂ ಶ್ಲಾಘ್ಯತೇ=ಶ್ಲಾಘಿಸಲ್ಪಡುತ್ತದೆ.

The celestial stream of Gaṅgā claims its origin from the foot of Viṣṇu, while the terrestrial one, from your lofty summits. Both the streams are considered most holy and

sanctifying because of the equally holy and sanctifying nature of their sources. (In other words, your summits are as holy as Viṣṇu's feet.)

यथा एव—just as गङ्गा श्लाघ्यते—Gaṅgā is praised प्रभवेण—on account of her (first) origin पादेन—the foot परमेष्ठिनः—of Viṣṇu तथैव—so also (Gaṅgā is praised) त्वया—through you उच्छिरसा—of lofty summit द्वितीयेन प्रभवेण—(her) second origin. परमेष्ठी ordinarily means Brahma; but by its etimology (परमे तिष्ठति) it refers to Viṣṇu. The s'loka is read differently by the commentator Nārāyaṇa thus—यथैव श्लाघ्यते गङ्गा पातेन परमेष्ठिनि । प्रथमेन द्वितीयेन तथैवोच्छिरसि त्वयि ॥ श्लाघ्यते — 3rd singular Present passive of श्लाघ् [श्लाघ्यते-श्लाघ्येते-श्लाघ्यन्ते । श्लाघ्यसे-श्लाघ्येथे-श्लाघ्यध्वे । श्लाघ्ये-श्लघ्यावहे-श्लाघ्यामहे] Active—श्लाघन्ते गङ्गां (जनाः) ।

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तिर्यगूर्ध्वमधस्ताच्च व्यापको महिमा हरेः ।
त्रिविक्रमोद्यतस्यासीत्स तु स्वाभाविकस्तव ॥

The magnitude of Hari extends sideways, upwards and downwards (only) when he attempts to stride thrice; but with you, it is just natural.

ತ್ರಿವಿಕ್ರಮ+ಉದ್ಯತಸ್ಯ=ಮೂರು ವಿಕ್ರಮಗಳಲ್ಲಿ ತೊಡಗಿದ್ದ ಹರೇಃ=(ವಾಮನ ಅವತಾರ ಮಾಡಿದ್ದ) ವಿಷ್ಣುವಿನ ಮಹಿಮಾ=ಮಹಿಮೆಯು ತಿರ್ಯಕ್=ಪಾರ್ಶ್ವಗಳಲ್ಲೂ ಊರ್ಧ್ವಂ=ಮೇಲುಗಡೆಯೂ ಅಧಸ್ತಾತ್ ಚ=ಮತ್ತು ಕೆಳಗಡೆಯೂ ಕೂಡ ವ್ಯಾಪಕಃ=ಹರಡುವುದಾಗಿ ಆಸೀತ್=ಇತ್ತು. ಸಃ=ಅದೇ ಮಹಿಮೆಯು ತವ ತು=ನಿನಗಾದರೋ ಸ್ವಾಭಾವಿಕಃ=ಸಹಜವಾಗಿಯೇ ಇದೆ.

Hari's magnitude extending in the three directions viz.—upwards, downwards and sideways, was displayed only

in his Vāmana Avatār when he had to cover the three regions of heaven, pātāla and earth with just three strides. That very magnitude is in you by nature, as a constant feature.

हरेः महिमा (महतो भावः)—the hugeness of Hari (Viṣṇu). व्यापकः आसीत्—became pervading तिर्यक्—sideways ऊर्ध्वं—upwards अधस्तात् च—and downwards त्रिविक्रमोद्यतस्य—when he was engaged in stepping thrice (to cover the whole Universe). तु—but सः—that hugeness स्वाभाविकः—is natural तव—to you. आसीत्—3rd singular Imperfect of अस्; see note on stanza 4. Impersonal—व्यापकेन महिम्ना अभूयत।

72

यज्ञभागभुजां मध्ये पदमातस्थुषा त्वया।
उच्चैर्हिरण्मयं शृङ्गं सुमेरोर्वितथीकृतम्॥

By you holding a position among those who partake of portions of sacrifices, the lofty golden peak of Sumeru has been rendered futile.

ಯಜ್ಞ-ಭಾಗ-ಜುಷಾಂ = ಯಜ್ಞದಲ್ಲಿ ಭಾಗ ಪಡೆಯುವ ಇಂದ್ರಾದಿ ದೇವತೆಗಳ ಮಧ್ಯೇ=ನಡುವೆ ಪದಂ=ಸ್ಥಾನವನ್ನು ಆತಸ್ಥುಷಾ=ಹೊಂದಿರುವ ತ್ವಯಾ=ನಿನ್ನಿಂದ ಸುಮೇರೋಃ=ಮೇರುಪರ್ವತದ ಉಚ್ಚೈಃ= ಎತ್ತರವಾದ ಹಿರಣ್ಮಯಂ=ಚಿನ್ನದ ಶೃಂಗಂ=ಶಿಖರವು ವಿತಥೀಕೃತಂ= ವ್ಯರ್ಥವಾಗುವಂತೆ ಮಾಡಲ್ಪಟ್ಟಿದೆ.

You are the only one among mountains entitled to get a portion of the sacrificial offerings. Thus you hold a distinguished position along with gods who partake of sacrifices. This honour is denied even to the lofty gold peak of the Sumeru mountain.

त्वया—by you आतस्थुषा—holding (Instrumental singular

of the perfect participle of स्था with आ) पदं—a position मध्ये—in the midst यज्ञभागभुजां—of gods partaking of sacrificial offerings (see canto I stanza 12) उच्चैः (Indeclinable)—the lofty हिरण्मयं (हिरण्यस्य विकारः)—golden शृङ्गं—peak सुमेरोः—of the Sumeru mountain वितथीकृतम् (अवितथं वितथं कृतं)—has been rendered futile, i.e., insignificant. Active—आतस्थिवान् त्वं वितथीकृतवान्।

73

काठिन्यं स्थावरे काये भवता सर्वमर्पितम्।
इदं तु ते भक्तिनम्रं सतामाराधनं वपुः॥

All hardness has been made over by you to your stationary body. But this body of yours, humble with devotion, is the means to please the virtuous.

ಸರ್ವಂ=ಎಲ್ಲಾ ಕಾಠಿಣ್ಯಂ=ಕಾಠಿಣ್ಯವೂ ಭವತಾ=ನಿನ್ನಿಂದ ಸ್ಥಾವರೇ ಸ್ಥಾವರವಾದ ಅಂದರೆ ಚಲನೆಯಿಲ್ಲದ ಕಾಯೇ=ಶರೀರದಲ್ಲಿ ಅರ್ಪಿತಂ= ಇಡಲ್ಪಟ್ಟಿದೆ. ಭಕ್ತಿನಮ್ರಂ=ಭಕ್ತಿಯಿಂದ ಬಗ್ಗಿರುವ ತೇ=ನಿನ್ನ ಇದಂ= ಈ ವಪುಃ ತು=ಜಂಗಮ ಶರೀರವಾದರೋ ಸತಾಂ=ಸತ್ಪುರುಷರಿಗೆ ಆರಾಧನಂ=ಪೂಜಾಸಾಧನವಾದುದು.

You have done well in depositing all hardness in your mountainous form which is stationary. It is only softness that has come to be associated with this moving form of yours which is humble with devotion before us now. Softness goes with hospitality and many other similar virtues. Hence, this, your personal form, is sure to give delight to all virtuous persons.

सर्वं काठिन्यं — all hardness अर्पितं—has been deposited भवता—by you स्थावरे काये—in (your) stationary body. तु—but इदं—this ते वपुः—body of yours भक्तिनम्रं—which is

humble with devotion आराधनं (आराध्यते अनेन इति) — is the means to please सतां — the virtuous people. Active — भवान् सर्वं काठिन्यं अर्पितवान्।

74

तदागमनकार्यं नः शृणु कार्यं तवैव तत्।
श्रेयसामुपदेशात्तु वयमत्रांशभागिनः॥

So. listen to the purpose of our coming. The affair is your own. But we hold a share in it only because of (our) advising you in (such) auspicious matters.

ತತ್=ಆದ್ದರಿಂದ ನಃ ಆಗಮನ ಕಾರ್ಯಂ=ನಮ್ಮ ಇಲ್ಲಿಗೆ ಬಂದಿರುವುದರ ಕಾರ್ಯವನ್ನು ಶೃಣು=ಕೇಳು. ತತ್ ಕಾರ್ಯಂ=ಆ ಕೆಲಸವು ತವ ಏವ=ನಿನ್ನದೇ ಆಗಿದೆ. ತು=ಆದರೆ ಶ್ರೇಯಸಾಂ=ಶ್ರೇಯಸ್ಕರವಾದ ವಿಚಾರಗಳನ್ನು ಉಪದೇಶಾತ್=ಉಪದೇಶಿಸುವುದರಿಂದ ವಯಂ=ನಾವು ಅತ್ರ=ಈ ಕೆಲಸದಲ್ಲಿ ಅಂಶಭಾಗಿನಃ=ಸಣ್ಣದಾದ ಒಂದು ಭಾಗದ ಫಲಕ್ಕೆ ಮಾತ್ರ ಪಾತ್ರರಾಗುತ್ತೇವೆ.

So, please listen to the purpose of our coming to you now. The affair for which we have come is in fact your own. Our claim over it is only in advising you in the matter of what is good for you.

तत्—Therefore शृणु—hear नः आगमनकार्यं—the purpose of our coming. तत्—That (is) तव एव कार्यं—your own affair; तु—but वयं—we अंशभागिनः—are participators; hold a share अत्र—in this उपदेशात्—by offering advice श्रेयसां—about what leads to (your) prosperity. शृणु—2nd singular Imperative of श्रु [शृणोतु-शृणुतां-शृण्वन्तु । शृणु-शृणुतम्-शृणुत । शृणवानि-शृणवाव-शृणवाम ।] Passive—कार्यं श्रूयताम्।

75

अणिमादिगुणोपेतमस्पृष्टपुरुषान्तरम्।
शब्दमीश्वर इत्युच्चैः सार्धचन्द्रं बिभर्ति यः॥

He, who bears, along with the half-moon, the great title *Isvara* (i.e. god), which (title) is endowed with the eight attributes (enabling to become) atomic etc. and is not possessed by any other person,—

ಅಣಿಮಾ+ಆದಿ-ಗುಣ+ಉಪೇತಂ=ಅಣಿಮಾ ಮೊದಲಾದ ಅಷ್ಟಸಿದ್ಧಿಗಳಿಂದ ಕೂಡಿದ, ಅಸ್ಪೃಷ್ಟಪುರುಷ+ಅಂತರಂ = ಬೇರೆ ಯಾವ ಪುರುಷನಿಗೂ ಸಂಬಂಧಿಸದ, ಈಶ್ವರಃ ಇತಿ=ಈಶ್ವರ ಎಂಬ ಉಚ್ಚೈಃ=ಶ್ರೇಷ್ಠವಾದ ಶಬ್ದಂ=ಹೆಸರನ್ನು ಸಾರ್ಧಚಂದ್ರಂ=ಅರ್ಧ ಚಂದ್ರನ ಜತೆಯಲ್ಲಿ ಯಃ=ಯಾವ (ಶಿವನು) ಬಿಭರ್ತಿ=ಧರಿಸಿದ್ದಾನೋ......

You know S'iva who bears the crescent moon on his head and who, as Īs'vara, is endowed with the eight attributes such as *aṇimā*. S'iva is the only god who bears the title Īs'vara along with the crescent moon.

S'lokas 75, 76 and 77 are adjectival clauses qualifying सः of s'loka 78. यः बिभर्ति—who bears उच्चैः शब्दं—the great title ईश्वर इति—Īs'vara सार्धचन्द्रं—which is together with the half-moon अणिमादिगुणोपेतं—which is endowed with the (eight) attributes such as AṆIMĀ अस्पृष्टपुरुषान्तरं—(and) which has not the contact of other persons. अणोर्भावः अणिमा; अणिमा आदिः येषां ते अणिमादयः; अणिमादयश्च ते गुणाश्च अणिमादिगुणाः तैः उपेतम् — अणिमाद्यष्टैश्वर्यवाचकम्। The eight powers are — अणिमा महिमा (चैव) गरिमा लघिमा तथा। प्राप्तिः प्राकाम्यम् ईशित्वं वशित्वं च+अष्टसिद्धयः॥ अन्यः पुरुषः पुरुषान्तरम्; अस्पृष्टं पुरुषान्तरं येन—अस्पृष्टपुरुषान्तरम्। This idea is repeated in the Nāndi

s'loka of Vikramorvas'iyam—'यस्मिन्नीश्वर इत्यनन्यविषयः शब्दो यथार्थाक्षरः।' बिभर्ति--3rd singular perfect of भृ ; see note on stanza 23. Passive--अणिमादिगुणोपेतः अस्पृष्टपुरुषान्तरः सार्धचन्द्रः शब्दः येन भ्रियते।

76

कलितान्योन्यसामर्थ्यैः पृथिव्यादिभिरात्मभिः।
येनेदं ध्रियते विश्वं धुर्यैर्यानमिवाध्वनि ॥

—By whom this Universe is held by his own (eight) forms such as the earth, the powers of which are in mutual co-operation, just as a carriage is held on the road by horses.

ಕಲಿತ+ ಅನ್ಯೋನ್ಯ-ಸಾಮರ್ಥ್ಯೈಃ = ಪರಸ್ಪರ ಸಾಮರ್ಥ್ಯಗಳಿಂದ ಒಟ್ಟುಗೂಡಿದ ಪೃಥಿವೀ+ಆದಿಭಿಃ=ಪೃಥಿವಿಯೇ ಮೊದಲಾದ ಆತ್ಮಭಿಃ= (ಎಂಟು)ರೂಪಗಳಿಂದಲೂ, ಅಧ್ವನಿ=ಮಾರ್ಗದಲ್ಲಿ ಧುರ್ಯೈಃ=ಕುದುರೆಗಳಿಂದ ಯಾನಂ ಇವ=ರಥವು ಹೇಗೋ ಹಾಗೆ, ಇದಂ ವಿಶ್ವಂ=ಈ ವಿಶ್ವವು ಯೇನ =ಯಾವ ಶಿವನಿಂದ ಧ್ರಿಯತೇ=ಹೊರಲ್ಪಟ್ಟಿದೆಯೋ......

S'iva has eight forms (earth etc.). With all of them together he supports the Universe, just as a carriage is borne on the road by horses.

येन— By whom इदं विश्वं—this Universe ध्रियते—is held आत्मभिः—by his own (eight) forms पृथिव्यादिभिः—such as the earth कलित+अन्योन्यसामर्थ्यैः—whose powers are in mutual cooperation यानम् इव—like a carriage अध्वनि—on the road धुर्यैः (धुरं वहन्तीति तैः)—by horses. For the eight forms of S'iva, see note on stanza 26 above. ध्रियते—3rd singular Present of the passive of धृ [ध्रियते-ध्रियेते-ध्रियन्ते। ध्रियसे-ध्रियेथे-ध्रियध्वे। ध्रिये-ध्रियावहे-ध्रियामहे।] Active—यः विश्वं धरते।

77

योगिनो यं विचिन्वन्ति क्षेत्राभ्यन्तरवर्तिनम्।
अनावृत्तिभयं यस्य पदमाहुर्मनीषिणः ॥

—Whom the yogins seek as residing in the bodies (of beings) and whose sight the wise declare as being free from the fear of re-birth.

ಕ್ಷೇತ್ರಾಭ್ಯಂತರ ವರ್ತಿನಂ=ದೇಹಗಳೊಳಗೆ ಇರುವ ಯಂ=ಯಾವ (ಶಿವ)ನನ್ನು ಯೋಗಿನಃ=ಯೋಗಿಗಳು ವಿಚಿನ್ವಂತಿ= ಹುಡುಕುತ್ತಾರೋ ಮತ್ತು ಯಸ್ಯ=ಯಾವ (ಶಿವನ) ಪದಂ=ಸ್ಥಾನವನ್ನು ಅನಾವೃತ್ತಿಭಯಂ= ಪುನರ್ಜನ್ಮದ ಭಯವಿಲ್ಲದುದನ್ನಾಗಿ ಮನೀಷಿಣಃ=ವಿದ್ವಾಂಸರು ಆಹುಃ= ಹೇಳುತ್ತಾರೋ.......

He is in the bodies of all beings; as such he is sought for by Yogins. The wise declare that after resorting to his site none need have any fear of being reborn.

यं—whom क्षेत्राभ्यन्तरवर्तिनं (क्षेत्रस्य अभ्यन्तरे वर्तितुं शीलम् अस्य, तं)—as abiding in the bodies of beings, योगिनः—the Yogins विचिन्वन्ति—search for (and) यस्य पदं—whose place मनीषिणः आहुः—the wise say अनावृत्तिभयं—is without the fear of rebirth. आहुः—3rd plural Present of ब्रू ; see stanza 25. विचिन्वन्ति—3rd plural present of चि with वि [वि+चिनोति-चिनुतः-चिन्वन्ति। चिनोषि-चिनुथः-चिनुथ। चिनोमि-चिन्वः, चिनुवः-चिन्मः, चिनुमः।] Passive— यः क्षेत्राभ्यन्तरवर्ती योगिभिः वीचीयते। ....मनीषिभिः उच्यते।

78

स ते दुहितरं साक्षात्साक्षी विश्वस्य कर्मणाम्।
वृणुते वरदः शंभुरस्मत्संक्रामितैः पदैः ॥

That S'ambhu, the witness of (all) actions in the universe and the bestower of boons, himself

woos your daughter with words conveyed through us.

ವಿಶ್ವಸ್ಯ=ಜಗತ್ತಿನ ಕರ್ಮಣಾಂ=ಎಲ್ಲ ಕೆಲಸಗಳಿಗೂ ಸಃ=ಅಂತಹ ಸಾಕ್ಷೀ=ಸಾಕ್ಷಿಯಾದ ವರದಃ=ವರಪ್ರದನಾದ ಶಂಭುಃ=ಶಿವನು ಸಾಕ್ಷಾತ್=ತಾನಾಗಿಯೇ ಅಸ್ಮತ್-ಸಂಕ್ರಾಮಿತೈಃ=ನಮ್ಮ ಮೂಲಕ ನಿನಗೆ ತಿಳಿಸುವ ಪದೈಃ=ಶಬ್ದಗಳಿಂದ ತೇ=ನಿನ್ನ ದುಹಿತರಂ=ಮಗಳನ್ನು ವೃಣುತೇ=ವರಿಸುತ್ತಾನೆ.

He is S'ambhu,—one who grants happiness to all,—the witness of all actions in this universe and the bestower of boons upon one and all. That S'iva desires to marry your daughter. We have now come to convey his own request to you to give her in marriage to him.

सः शंभुः— S'ambhu of the above description (vide stanzas 75, 76 and 77) साक्षी—the eye-witness विश्वस्य कर्मणां—of the actions of the (whole) universe (and) वरदः—the conferror of boons साक्षात्—personally वृणुते—woos ते दुहितरं—your daughter पदैः -- with words अस्मत्संक्रामितैः --coveyed through us. वरान् ददाति इति वरदः । वृणुते--3rd singular present of वृ 5th conjugation Ātmanepada [वृणुते-वृण्वाते-वृण्वते । वृणुषे-वृण्वाथे-वृणुध्वे । वृण्वे-वृण्वहे, वृणुवहे-वृण्महे, वृणुमहे ।] Passive — ते दुहिता तेन साक्षिणा वरदेन शंभुना व्रियते ।

79

तमर्थमिव भारत्या सुतया योक्तुमर्हसि ।
अशोच्या हि पितुः कन्या सद्भर्तृप्रतिपादिता ॥

You deserve to unite him with your daughter just as sense (is united) with speech. For, a girl given away to a good husband will not be a source of grief to her father.

ಭಾರತ್ಯಾ=ಮಾತಿನೊಡನೆ ಅರ್ಥಂ ಇವ=ಅರ್ಥವನ್ನು ಹೇಗೋ ಹಾಗೆ ಸುತಯಾ=(ನಿನ್ನ) ಮಗಳೊಡನೆ ತಂ=ಆ ಶಿವನನ್ನು ಯೋಕ್ತುಂ=ಸೇರಿಸಲು ಅರ್ಹಸಿ=ಯೋಗ್ಯನಾಗಿದ್ದೀಯೆ. ಹಿ=ಏತಕ್ಕೆಂದರೆ ಸತ್+ಭರ್ತೃ-ಪ್ರತಿಪಾದಿತಾ=ಒಳ್ಳೆಯ ಗಂಡನಿಗೆ ಕೊಡಲ್ಪಟ್ಟ ಕನ್ಯಾ=ಕನ್ಯೆಯು ಪಿತುಃ=ತಂದೆಗೆ ಅಶೋಚ್ಯಾ=ಶೋಕಿಸಲ್ಪಡತಕ್ಕವಳಾಗುವುದಿಲ್ಲ.

You will do well to see that he marries yaur daughter. She is like speech and S'iva is like the sense of the speech. The two should go hand in hand. Separation from a daughter causes grief to a parent. But when the daughter is given in marriage to a worthy husband, she becomes such as not to be grieved after. The parents will naturally feel happy when their daughter is united with a good husband.

अर्हसि—you deserve योक्तुं—to unite तं—him सुतया—with your daughter अर्थम् इव—as sense भारत्या—with speech. The same analogy is set forth by Kālidāsa in the opening s'loka of Raghuvams'a. हि—for कन्या---a daughter सद्भर्तृ-प्रतिपादिता—given away to a worthy husband अशोच्या—is not to be regretted. अर्हसि—2nd singular present of अर्ह्; see note on stanza 32. Passive--अर्ह्यते ।

80

यावन्त्येतानि भूतानि स्थावराणि चराणि च ।
मातरं कल्पयन्त्वेनामीशो हि जगतः पिता ॥

Let all these beings,—stationary or moving,—take her as their mother; for, *Isvara* is the father of the Universe.

ಸ್ಥಾವರಾಣಿ=ಸ್ಥಾವರಗಳಾದ ಚ=ಮತ್ತು ಚರಾಣಿ=ಜಂಗಮಗಳಾದ ಯಾವಂತಿ=ಎಷ್ಟು ಭೂತಾನಿ=ಪ್ರಾಣಿಗಳಿವೆಯೋ ಏತಾನಿ=ಅವೆಲ್ಲಾ

ಏನಾಂ=ಈ ನಿನ್ನ ಮಗಳನ್ನು ಮಾತರಂ=ತಾಯಿಯನ್ನಾಗಿ ಕಲ್ಪಯಂತು =ಮಾಡಿಕೊಳ್ಳಲಿ. ಹಿ=ಏತಕ್ಕೆಂದರೆ ಈಶಃ=ಶಿವನು ಜಗತಃ=ಜಗತ್ತಿಗೇ ಪಿತಾ=ತಂದೆಯಾಗಿದ್ದಾನೆ.

S'iva is the father of the Universe. See that your daughter marries him, so that she may become the mother of all beings,—stationary or moving.

यावन्ति — all एतानि—these भूतानि—beings स्थावराणि — stationary चराणि च—and moving— कल्पयन्तु—let them make एनां—this (Pārvatī) मातरं—(their) mother; हि—for ईशः—S'iva पिता—is the father जगतः—of the Universe. कल्पयन्तु—3rd plural Imperative of कॢप् [कल्पयतु-कल्पयताम्-कल्पयन्तु । कल्पय-कल्पयतम्-कल्पयत । कल्पयानि-कल्पयाव-कल्पयाम ।] Passive यावद्भिः एतैः भूतैः स्थावरैः चरैश्च इयं माता कल्प्यताम् ।

81

प्रणम्य शितिकण्ठाय विबुधास्तदनन्तरम् ।
चरणौ रञ्जयन्त्वस्याश्चूडामणिमरीचिभिः ॥

Let the gods, having bowed down to the blue-necked S'iva, brighten next her feet with the rays of their crest-gems.

ವಿಬುಧಾಃ=ದೇವತೆಗಳು ಶಿತಿಕಂಠಾಯ=ಶಿವನಿಗೆ ಪ್ರಣಮ್ಯ= ನಮಸ್ಕರಿಸಿ ತದನಂತರಂ=ಆಮೇಲೆ ಅಸ್ಯಾಃ=ಇವಳ ಚರಣೌ=ಎರಡು ಪಾದಗಳನ್ನೂ ಚೂಡಾಮಣಿ ಮರೀಚಿಭಿಃ=ತಮ್ಮ ಶಿರೋಭೂಷಣಗಳಾದ ಮಣಿಗಳ ಕಿರಣಗಳಿಂದ ರಂಜಯಂತು=ಬೆಳಗಿಸಲಿ.

If she becomes S'iva's wife, all gods who bow down to S'iva will naturally bow to her also with their heads, thus brightening her feet with the sparkling rays of their crest-gems. Let her enjoy that houour.

प्रणम्य—having bowed down शितिकण्ठाय--to S'iva तदनन्तरं—afterwards विबुधाः रञ्जयन्तु--let the gods redden (brighten) अस्याः चरणौ--both the feet of this Pārvatī चूडामणिमरीचिभिः--with the rays of their crest-gems. रञ्जयन्तु -- 3rd plural Imperative of रञ्ज् [रञ्जयतु-रञ्जयताम्-रञ्जयन्तु । रञ्जय-रञ्जयतम्-रञ्जयत । रञ्जयानि-रञ्जयाव-रञ्जयाम ।] Passive—विबुधैः चरणौ रञ्ज्येताम् ।

82

उमा वधूर्भवान्दाता याचितार इमे वयम् ।
वरः शंभुरलं ह्येषस्त्वत्कुलोद्भूतये विधिः ॥

Umā is the bride; you are the giver; we here are the petitioners and S'ambhu is the bride-groom. Surely this (marriage) rite is sufficient for the exaltation of your family.

ಉಮಾ=ಗೌರಿಯೇ ವಧೂಃ-ಕನ್ಯೆ. ಭವಾನ್=ನೀನೇ ದಾತಾ= ಕನ್ಯಾದಾನಮಾಡುವವನು; ಇಮೇ=ಈ ವಯಂ=ನಾವೇ ಯಾಚಿತಾರಃ= ಪ್ರಾರ್ಥಿಸುವವರು; ಶಂಭುಃ=ಶಿವನೇ ವರಃ=ವರನು. ಏಷಃ=ಈ ವಿಧಿಃ= ಸಾಮಗ್ರಿಯು ತ್ವತ್ ಕುಲ+ಉದ್ಭೂತಯೇ = ನಿನ್ನ ಕುಲದ ವೃದ್ಧಿಗೆ ಅಲಂ=ಪರ್ಯಾಪ್ತವಾಗಿದೆ.

Umā is the bride; you are the giver; we are the seekers of Uma's hand in marriage for S'iva, the bridegroom. Thus, this is an extraordinary marriagc of a distinguished bride with a bridegroom who is a great god, being brought about by us, divine sages. Therefore this marriage rite is definitely for the exaltation of the whole of your race.

उमा वधूः—Umā is the bride; भवान् दाता—you are the giver; इमे वयं—we here याचितारः—are petitioners (on behalf of S'iva); शंभुः वरः—S'iva is the bridegroom. एष विधिः—this (marriage) rite अलं हि—is surely enough त्वत्कुलोद्भूतये—

for the exaltation of your family. अलं governs the dative त्वत्कुलोद्भूतये by the rule नमः स्वस्तिस्वाहास्वधालंवषड्योगाच्च ।

83

अस्तोतुः स्तूयमानस्य वन्द्यस्यानन्यवन्दिनः ।
सुतासंबन्धविधिना भव विश्वगुरोर्गुरुः ॥

By means of an alliance through your daughter, you become the father-in-law of the father of the Universe, who never praises but is ever praised, who never salutes others but is (ever) saluted.

ಅಸ್ತೋತುಃ=ತಾನು ಯಾರನ್ನೂ ಸ್ತುತಿಸದ, (ಆದರೆ) **ಸ್ತೂಯಮಾನಸ್ಯ**=(ಇತರರಿಂದ) ಸ್ತುತಿಸಲ್ಪಡುವ, **ಅನನ್ಯವಂದಿನಃ**=ತಾನು ಯಾರನ್ನೂ ನಮಸ್ಕರಿಸದ (ಆದರೆ) **ವಂದ್ಯಸ್ಯ**=(ಇತರರಿಗೆ) ವಂದಿಸಲು ಯೋಗ್ಯನಾದ **ವಿಶ್ವಗುರೋಃ**=ಜಗತ್ತಿಗೇ ಗುರುವಾದ ಶಿವನಿಗೆ **ಸುತಾಸಂಬಂಧವಿಧಿನಾ**=ನಿನ್ನ ಮಗಳ ಸಂಬಂಧವೇರ್ಪಡಿಸುವುದರಿಂದ **ಗುರುಃ**=ಗುರುವಾಗಿ **ಭವ**=ಆಗು.

S'iva is a god who never praises but is always praised by others; he never salutes but is always saluted by others. He is the father of the whole Universe. You become his father-in-law by giving your daughter in marriage to him."

सुतासम्बन्धविधिना—By an alliance through your daughter भव—become गुरुः—the guru (father-in-law) विश्वगुरोः—of the father of the Universe अस्तोतुः—of him who does not praise स्तूयमानस्य—but is praised (by others), अनन्यवन्दिनः—of him who does not salute others वन्द्यस्य—(but) is worthy of being saluted (by all). The following are GURUS—'पित्रादयस्त्रयो भ्राता पितुर्मातामहस्तथा । ज्येष्ठभ्राता मातुलश्च श्वशुरो (गुरवस्त्विमे) ॥' भव—2nd singalar Imperative of भू [भवतु-भवताम्-भवन्तु । भव-भवतम्-भवत । भवानि-भवाव-भवाम ।] Impersonal—गुरुणा भूयताम् ।

84

एवंवादिनि देवर्षौ पार्श्वे पितुरधोमुखी ।
लीलाकमलपत्राणि गणयामास पार्वती ॥

While the divine sage spoke thus, Pārvatī was counting the petals of her toy-lotus, remaining with her face bent downwards by the side of her father.

ದೇವರ್ಷೌ=ದೇವರ್ಷಿಯಾದ ಅಂಗಿರಸನು **ಏವಂ ವಾದಿನಿ**=ಹೀಗೆ ಹೇಳುತ್ತಿರಲಾಗಿ, **ಪಾರ್ವತೀ**=ಪಾರ್ವತಿಯು **ಪಿತುಃ**=ತನ್ನ ತಂದೆಯ **ಪಾರ್ಶ್ವೇ**=ಪಕ್ಕದಲ್ಲಿ **ಲೀಲಾಕಮಲಪತ್ರಾಣಿ**=ಆಟಕ್ಕಾಗಿ ಕೈಯಲ್ಲಿ ಹಿಡಿದಿದ್ದ ಕಮಲದ ದಳಗಳನ್ನು **ಗಣಯಾಮಾಸ**=ಎಣಿಸುತ್ತಿದ್ದಳು.

While the sage was thus speaking to Himavān, Pārvati stood by the side of her father, with her face bent down in modesty. She was feeling happy within herself that S'iva had sent the sages to her father to move with him the question of their marriage. But her innate womanly shyness made her bend down her face and keep engaged in counting the petals of a lotus that she held in her hand playfully.

देवर्षौ एवं वादिनि (Locative absolute)— while the divine sage spoke thus; पार्वती, पितुः पार्श्वे—(standing) by the side of her father, अधोमुखी—with her face bent down गणयामास—counted लीलाकमलपत्राणि (लीलार्थं कमलं, तस्य पत्राणि)— the petals of the lotus (held) in sport. This s'loka is cited in the Das'arūpaka and Sāhityadarpaṇa as an illustration of अवहित्था--concealment of bashfulness and such other symptoms of love; अविहत्थाऽऽकारगुप्तिः—Amara. अवहित्था तु लज्जादे-

ईर्षादाकारगोपनम् । गणयामास — 3rd singular perfect of गण् [गणयामास- ०मासतुः · ०मासुः । ०मासिथ-०मासथुः-०मास । ०मास-०मासिव-०मासिम ।] Passive — अधोमुख्या पार्वत्या ....पत्राणि गणयामासिरे । This verse is generally cited to illustrate the Alaṅkāra संलक्ष्यक्रमव्यङ्गयध्वनि ।

85

शैलः संपूर्णकामोऽपि मेनामुखमुदैक्षत ।
प्रायेण गृहिणीनेत्राः कन्यार्थेषु कुटुम्बिनः ॥

The mountain, though his desire was fulfilled, looked at Menā's face. In matters concerning their daughters, house-holders are generally guided by their wives.

ಶೈಲಃ=ಹಿಮವಂತನು **ಸಂಪೂರ್ಣ ಕಾಮಃ ಅಪಿ**=(ಸಪ್ತರ್ಷಿಗಳ ಮಾತು ಕೇಳಿ ತನ್ನ ಮಗಳ ವಿಷಯದಲ್ಲಿ) ಈಡೇರಿದ ಬಯಕೆಯುಳ್ಳವನಾಗಿದ್ದರೂ ಕೂಡ **ಮೇನಾ-ಮುಖಂ**=(ತನ್ನ ಹೆಂಡತಿಯಾದ) ಮೇನೆಯ ಮುಖವನ್ನು **ಉತ್ + ಐಕ್ಷತ** = ನೋಡಿದನು. **ಕುಟುಂಬಿನಃ** = ಗೃಹಸ್ಥರು **ಪ್ರಾಯೇಣ**=ವಿಶೇಷವಾಗಿ **ಕನ್ಯಾ+ಅರ್ಥೇಷು**=ಕನ್ಯೆಯರ ವಿಚಾರಗಳಲ್ಲಿ **ಗೃಹಿಣೀನೇತ್ರಾಃ** = (ತಮ್ಮ ತಮ್ಮ) ಗೃಹಿಣಿಯರ ಮಾರ್ಗದರ್ಶನವನ್ನು ಅಪೇಕ್ಷಿಸುತ್ತಾರೆ.

The mountain-lord was highly pleased to hear the proposal for Umā's marriage with S'iva. But he did not at once give his assent. He turned to his wife Menā and looked at her face to know her view in the matter. In matters concerning their daughters, house-holders generally look to their wives for guidance. It is the mother who can know the mind of her daughter better than the father. That is why Himavān wished to know Menā's view, before giving out his.

शैलः— the mountain Himavān संपूर्णकामोऽपि — though with desire fulfilled उदैक्षत — looked at मेनामुखं— the face of Menā. कन्यार्थेषु—In matters concerning their daughters कुटुंबिनः—house-holders प्रायेण—generally गृहिणीनेत्राः (गृहिणी एव नेत्रं येषां ते)—use (their) wives as (their) eyes; see with the help of their wives. उदैक्षत—3rd singular Imperfect of ईक्ष् with उत् [उद्+ऐक्षत-ऐक्षेताम्-ऐक्षन्त । ऐक्षथाः-ऐक्षेथाम्-ऐक्षध्वम् । ऐक्षे-ऐक्षावहि-ऐक्षामहि ।] Passive — शैलेन सम्पूर्णकामेन मेनामुखम् उदैक्ष्यत ।

86

मेने मेनापि तत्सर्वं पत्युः कार्यमभीप्सितम् ।
भवन्त्यव्यभिचारिण्यो भर्तुरिष्टे पतिव्रताः ॥

Menā too considered all that which was agreeable to her husband as fit for carrying out. Faithful wives never deviate from whatever is desirable to their husbands.

ಮೇನಾ ಅಪಿ = ಮೇನೆಯೂ ಕೂಡ **ಪತ್ಯುಃ** = ತನ್ನ ಗಂಡನಿಗೆ **ಅಭೀಪ್ಸಿತಂ** = ಒಪ್ಪಿಗೆಯಾಗಿದ್ದ **ತತ್+ಸರ್ವಂ**=ಆ ಎಲ್ಲವನ್ನೂ **ಕಾರ್ಯಂ**= ಮಾಡಲು ಯೋಗ್ಯವಾದದ್ದೆಂದು **ಮೇನೇ**=ಭಾವಿಸಿದಳು. (ಹಿ=ಯಾಕೆಂದರೆ) **ಪತಿವ್ರತಾಃ**=ಪತಿವ್ರತೆಯರಾದ ಗೃಹಿಣಿಯರು **ಭರ್ತುಃ**=(ತಮ್ಮ) ಗಂಡನ **ಇಷ್ಟೇ**=ಇಷ್ಟದಲ್ಲಿ **ಅವ್ಯಭಿಚಾರಿಣ್ಯಃ** = ಬೇರೆಯ ಅಭಿಪ್ರಾಯವಿಲ್ಲದವರಾಗಿ **ಭವಂತಿ** =ಇರುತ್ತಾರೆ.

Menā could easily see that her husband was agreeable to the proposal of the sages. As a devoted wife, she never differed from Himavān. So she approved of the match and gave her consent for the marriage. Generally faithful wives never cross the wishes of their husbands.

मेना अपि—Menā also मेने—considered, approved of तत् सर्वं—all that अभीप्सितं—which was desirable पत्युः—to her

husband कार्यं—as fit for carrying out. पतिव्रताः (पतिरेव व्रतं यासां ताः)—Faithful (or devoted) wives अव्यभिचारिण्यः भवन्ति—are such as do not deviate भर्तुः इष्टे—from the wishes of (their) husbands. मेने—3rd singular perfect of मन् ; see note on stanza 47. भवन्ति—3rd plural Present of भू : see note on stanza 59. Passive— मेनया सर्वं मेने । Impersonal—अव्यभिचारिणीभिः पतिव्रताभिः भूयते । This s'loka is not commented upon by Aruṇagirinātha or Nārāyaṇa.

87

इदमत्रोत्तरं न्याय्यमिति बुध्या विमृश्य सः ।
आददे वचसामन्ते मङ्गलालंकृतां सुताम् ॥

"This reply is proper in this matter"—thus having considered in his mind, at the end of the sage's speech, he took up his daughter adorned auspiciously, (and said thus)—

ಸಃ=ಆ ಹಿಮವಂತನು ವಚಸಾಂ ಅಂತೇ=(ಮುನಿಗಳ) ಮಾತು ಮುಗಿದಮೇಲೆ ಅತ್ರ=ಈ ವಿಚಾರದಲ್ಲಿ ಇದಂ=ಈ ಮುಂದೆ ಹೇಳುವುದೇ ನ್ಯಾಯ್ಯಂ=ನ್ಯಾಯಸಮ್ಮತವಾದ ಉತ್ತರಂ=ಉತ್ತರವೆಂದು ಬುದ್ಧ್ಯಾ=ಬುದ್ಧಿಯಿಂದ ವಿಮೃಶ್ಯ=ವಿಮರ್ಶೆಮಾಡಿ ಮಂಗಲ+ಅಲಂಕೃತಾಂ=ಮಂಗಳಕರವಾದ ರೀತಿಯಲ್ಲಿ ಅಲಂಕೃತಳಾಗಿದ್ದ ಸುತಾಂ=ಮಗಳನ್ನು ಆದದೇ=(ಕೈಗಳಲ್ಲಿ) ಹಿಡಿದುಕೊಂಡನು (ಮತ್ತು ಹೇಳಿದನು)—

Himavān thought within himself for a while as to how he should reply the sages. Then presenting before the sages his daughter who was auspiciously dressed, he spoke—

अत्र—In this matter इदम् उत्तरं—this reply न्याय्यम्—is proper, इति विमृश्य— having thus considered बुद्धया—in his mind सः—he, Himavān वचसाम् अन्ते—at the end of the words (of the sage) आददे—took up, held by his hand सुतां

—his daughter मङ्गल+अलंकृतां—who was adorned auspiciously आददे—3rd singular perfect of दा (3rd conjugation Ātmanepada) with आ [आ+ददे–ददाते–ददिरे । ददिषे–ददाथे–ददिध्वे । ददे–ददिवहे–ददिमहे ।] Passive—तेन मङ्गलालंकृता सुता आददे ।

88

एहि विश्वात्मने वत्से भिक्षासि परिकल्पिता ।
अर्थिनो मुनयः प्राप्तं गृहमेधिफलं मया ॥

"Come, dear child. You are offered as alms to the soul of the Universe. The sages are the petitioners. The fruit of married life has been realised by me."

ವತ್ಸೇ=ಮಗಳೇ, ಏಹಿ=(ಇಲ್ಲಿ) ಬಾ; ವಿಶ್ವಾತ್ಮನೇ=ಶಿವನಿಗೆ ಭಿಕ್ಷಾ=ಭಿಕ್ಷಾರೂಪವಾಗಿ ಪರಿಕಲ್ಪಿತಾ ಅಸಿ=ನಿಶ್ಚಿತಳಾಗಿದ್ದೀಯೆ. ಅರ್ಥಿನಃ=ಯಾಚಿಸುತ್ತಿರುವವರು ಮುನಯಃ=ಈ ಮುನಿಗಳು, (ಆದ್ದರಿಂದ) ಗೃಹಮೇಧಿಫಲಂ=ಗೃಹಸ್ಥನಾಗಿ ಪಡೆಯಬಹುದಾದ ಫಲವು ಮಯಾ=ನನ್ನಿಂದ ಪ್ರಾಪ್ತಂ=ಹೊಂದಲ್ಪಟ್ಟಿದೆ.

"Come, my dear child. The sages are petitioning to me to give you to S'iva. So you are offered as alms,—as a present,—to Him who is the very soul of the Universe. As I am thus exalting my race by means of an alliance with S'iva through you, my off-spring, I feel glad that I have achieved the fruit of married life."

एहि—Come वत्से—dear child. परिकल्पिता असि—you are designed to form भिक्षा— an offering, alms विश्वात्मने—to (S'iva) the soul of the Universe. मुनयः—the sages अर्थिनः—are the petitioners, solicitors. गृहमेधिफलं (गृहैः दारैः मेधन्ते इति गृहमेधिनः, तेषां फलं)—the fruit of a house-holder's life प्राप्तं—has been realised मया—by me. This verse reiterates the

idea of stanza 82. एहि—2nd singular Imperative of इ (2nd conjugation) with आ [आ+एतु-इताम्-यन्तु । इहि-इतम्-इत । अयानि-अयाव-अयाम ।] असि—2nd singular Present of अस्; see stanza 21. Impersonal—ऐयताम् । भिक्षया परिकल्पितया भूयते । Active—अहं गृहमेधिफलं प्रासवान् ।

89

एतावदुक्त्वा तनयामृषीनाह महीधरः ।
इयं नमति वः सर्वांस्त्रिलोचनवधूरिति ॥

Having said so much to his daughter, the mountain told the sages—"The bride of the three-eyed one bows to all of you."

ಮಹೀಧರಃ=ಹಿಮಾಲಯನು ತನಯಾಂ=ಮಗಳಿಗೆ ಏತಾವತ್=ಇಷ್ಟು ಉಕ್ತ್ವಾ=ಹೇಳಿ ಋಷೀನ್=ಋಷಿಗಳನ್ನು ಕುರಿತು ಇಯಂ=ಈ ತ್ರಿಲೋಚನವಧೂಃ=ಶಿವನ ವಧುವು ವಃ ಸರ್ವಾನ್=ನಿಮ್ಮೆಲ್ಲರನ್ನೂ ನಮತಿ=ನಮಸ್ಕರಿಸುತ್ತಾಳೆ ಇತಿ=ಎಂದು ಆಹ=ಹೇಳಿದನು.

Himavān said so much to his daughter, after presenting her to the sages. Then Pārvatī bowed down to them, thus indicating her obedience to her father and her own willingness for marrying S'iva. As she bowed down to them Himavān said to the sages—" This bride of S'iva bows to you all. "

उक्त्वा—Having said एतावत्—this much तनयां—to his daughter महीधरः—the mountain आह—said ऋषीन्—to the sages इति—thus; इयं—this त्रिलोचनवधूः—bride of (S'iva) the three-eyed god नमति—bows वः सर्वान्—to you all. आह—see note on stanza 25. नमति—3rd singular present of नम् [नमति-नमतः-नमन्ति । नमसि-नमथः-नमथ । नमामि-नमावः-नमामः ।] Passive—महीधरेण ऋषयः उच्यन्ते । अनया त्रिलोचनवध्वा यूयं सर्वे नम्यध्वे ।

90

ईप्सितार्थक्रियोदारं तेऽभिनन्द्य गिरेर्वचः ।
आशीर्भिरेधयामासुः पुरःपाकाभिरम्बिकाम् ॥

Having admired the words of the mountain which were agreeable through compliance with their desired object, they hailed Ambikā with blessings the frution of which was in advance.

ಈಪ್ಸಿತ+ಅರ್ಥಕ್ರಿಯಾ+ಉದಾರಂ=ಇಷ್ಟಾರ್ಥವೀಡೇರಿಸಿದ್ದರಿಂದ ಮಹತ್ತಾದ ಗಿರೇಃ=ಹಿಮಾಲಯನ ವಚಃ=ಮಾತನ್ನು ತೇ=ಆ ಋಷಿಗಳು ಅಭಿನಂದ್ಯ=ಪ್ರಶಂಸಿಸಿ ಪುರಃಪಾಕಾಭಿಃ=ಮುಂಚಿತವಾಗಿಯೇ ಫಲಕೊಟ್ಟದ್ದ ಆಶೀರ್ಭಿಃ=ಆಶೀರ್ವಾದಗಳಿಂದ ಅಂಬಿಕಾಂ=ಪಾರ್ವತಿಯನ್ನು ಏಧಯಾಮಾಸುಃ=ಹರಸಿದರು.

The way in which Himavān complied with the request of the sages showed his magnanimity. The sages very much appreciated his speech which, though very short, was quite significant. Then they hailed Pārvatī with blessings which seemed to bear fruit even in advance.

अभिनन्द्य—Having appreciated वचः—the speech गिरेः—of the mountain ईप्सितार्थक्रियोदारं (आप्तुम् इष्टः ईप्सितः स चासौ अर्थश्च, तस्य क्रिया, तया उदारं)—which speech was magnanimous through compliance with their desired object, एधयामासुः—hailed अम्बिकां—AMBIKĀ (the mother) आशीर्भिः—with blessings पुरः पाकाभिः (पुरः पाकः यासां ताभिः) — whose fruition was in advance. That she was to be the mother of Ṣaṅmukha was a fore-gone decision; hence the use of the term Ambikā here. एधयामासुः—3rd plural perfect of एध् [एधयामास-०मासतुः ०मासुः । ०मासिथ-०मासथुः-०मास । ०मास-०मासिव-०मासिम ।] Passive—तैः अम्बिका एधयामासे ।

91

तां प्रणामादरस्रस्तजाम्बूनदवतंसकाम् ।
अङ्कमारोपयामास लज्जमानामरुन्धती ॥

Arundhatī made the girl sit on her lap,— the girl who was feeling bashful and whose gold ear-rings had slipped down in her attempt to bow (to them).

ಪ್ರಣಾಮ + ಆದರ-ಸ್ರಸ್ತ - ಜಾಂಬೂನದ - ವತಂಸಕಾಂ = ನಮಸ್ಕಾರದ ಆಸಕ್ತಿಯಲ್ಲಿ ಜಾರಿದ ಚಿನ್ನದ ಕರ್ಣಾಭರಣಗಳುಳ್ಳ (ಮತ್ತು) ಲಜ್ಜಮಾನಾಂ=ನಾಚಿಕೊಳ್ಳುತ್ತಿದ್ದ ತಾಂ=ಆ ಪಾರ್ವತಿಯನ್ನು ಅರುಂಧತೀ=ಅರುಂಧತಿಯು ಅಂಕಂ=(ತನ್ನ) ತೊಡೆಯ ಮೇಲೆ ಆರೋಪಯಾಮಾಸ=ಕುಳ್ಳಿರಿಸಿಕೊಂಡಳು.

Arundhatī was much pleased to see Pārvati eagerly bowing down to the sages, unmindful of the slipping down of her gold ear-rings. She drew her near her and made her sit on her lap, although she was exhibiting shyness.

अरुन्धती—Arundhatī अङ्कम् आरोपयामास—seated on her lap तां—that girl (Pārvatī) लज्जमानां—who was feeling bashful (and) प्रणामादरस्रस्तजांबूनदवतंसकाम् (प्रणामे आदरः, तेन स्रस्तं, जाम्बूनदस्य इदं, वतंसकं यस्यास्ताम्)—whose gold ear-rings slipped down in her eagerness to bow. आरोपयामास—3rd singular perfect of the Causative of रुह् with आ [आ+रोपयामास–०मासतुः –०मासुः । etc., as in stanza 52]. Passive — सा........वतंसका लज्जमाना अरुन्धत्या अङ्कमारोपयामासे ।

92

तन्मातरं चाश्रुमुखीं दुहितृस्नेहविक्लवाम् ।
वरस्यानन्यपूर्वस्य विशोकामकरोद्गुणैः ॥

She also freed her mother, who was overcome by love for her daughter and (hence) with a tearful face, from grief by (relating to her) the good qualities of the bride-groom who had no other wife before.

ಚ=ಮತ್ತು ದುಹಿತೃ-ಸ್ನೇಹವಿಕ್ಲವಾಂ=ಮಗಳ ಮೇಲಿನ ಸ್ನೇಹದಿಂದ ಕಳವಳಗೊಂಡಿದ್ದ ಅಶ್ರುಮುಖೀಂ=ಕಣ್ಣೀರು ಕೂಡಿದ ಮುಖವುಳ್ಳ ತನ್ಮಾತರಂ=ಅವಳ ತಾಯಿಯಾದ ಮೇನೆಯನ್ನು ಅನನ್ಯಪೂರ್ವಸ್ಯ=ಹಿಂದೆ ಬೇರಾರ ಗಂಡನೂ ಆಗಿಲ್ಲದ ವರಸ್ಯ=ವರನ ಗುಣೈಃ=ಗುಣಗಳಿಂದ ವಿಶೋಕಾಂ=ಶೋಕವಿಲ್ಲದವಳನ್ನಾಗಿ ಅಕರೋತ್=ಮಾಡಿದಳು.

Menā felt that Pārvatī was already separated from her. With a heart full of affection for her daughter, she was overcome by grief. Her face became tearful. Beholding this state of Menā, Arundhatī spoke to her pointing out the virtues of S'iva, the bridegroom of Pārvatī, extoling him as one who had never loved any other woman before. This relieved Menā of her sorrow.

च—And (Arundhatī) विशोकाम् अकरोत्—freed from grief तन्मातरं—Pārvati's mother अश्रुमुखीं—who was with a tearful face दुहितृस्नेहविक्लवां (दुहितरि स्नेहेन विक्लवां)—who was overcome by affection for her daughter. How did Arundhatī do it ? गुणैः—by (narrating) the virtues वरस्य—of the bride-groom अनन्यपूर्वस्य (न विद्यते अन्या पूर्वं यस्य)—who had no other wife before. अकरोत्—3rd singular Imperfect of कृ [अकरोत्–अकुरुताम्–अकुर्वन् । अकरोः–अकुरुतम्–अकुरुत । अकरवम्–अकरवाव–अकरवाम ।] Passive—तन्माता अश्रुमुखी....विक्लवा विशोका अक्रियत ।

93

वैवाहिकीं तिथिं पृष्टास्तत्क्षणं हरबन्धुना ।
ते त्र्यहादूर्ध्वमाख्याय चेरुश्चीरपरिग्रहाः ॥

Asked at once by Hara's kinsman (i.e., Himavān) about the day auspicious for the marriage, those bark-wearing sages, having announced it as the day after (the expiry of) three days, went away.

ಚೀರಪರಿಗ್ರಹಾಃ=ವಲ್ಕಲಗಳನ್ನು ಮಾತ್ರ ಉಟ್ಟದ್ದ (ಅಥವಾ ಉಡುಗೊರೆಯಾಗಿ ಸ್ವೀಕರಿಸಿದ) ತೇ=ಅವರು ವೈವಾಹಿಕೀಂ=ವಿವಾಹ ಯೋಗ್ಯವಾದ ತಿಥಿಂ=ದಿನವನ್ನು ಹರಬಂಧುನಾ=ಶಿವನ ಬಂಧುವಾಗಲಿದ್ದ ಹಿಮವಂತನಿಂದ ಪೃಷ್ಟಾಃ=ಕೇಳಲ್ಪಟ್ಟವರಾಗಿ ತತ್+ಕ್ಷಣಂ=ಆ ಕೂಡಲೇ ತ್ರ್ಯಹಾತ್+ಊರ್ಧ್ವಂ=ಮೂರು ದಿವಸಗಳ ಬಳಿಕ (ಅಂದರೆ ನಾಲ್ಕನೆಯ ದಿವಸ) ಎಂದು ಆಖ್ಯಾಯ=ಹೇಳಿ ಚೇರುಃ=ಅಲ್ಲಿಂದ ಹೊರಟರು.

Himavān then asked the sages about the day for the celebration of the marriage. They fixed up the fourth day from then for the marriage and set out to go.

पृष्टाः— asked तत्क्षणं— that very moment हरबन्धुना— by Hara's relative, i.e., Himavān तिथिं—the date वैवाहिकीं (विवाहः प्रयोजनमस्याः)—for the marriage ते—those sages चीरपरिग्रहाः (चीराणि परिग्रहाः येषां ते)— who wore bark आख्याय—having announced, fixed up त्र्यहाद् ऊर्ध्वं—the day after the expiry of three days चेरुः—moved to go. The word चीरपरिग्रहाः perhaps suggests that Himavān presented some bark-garments to those sages, thus observing the formality on such occasions and that they wore them. त्र्यहात् is Ablative singular of त्र्यहः (त्रयाणां अह्नां समाहारः)। The अ ending of अहन् at the end of a compound is by the rule राजाहःसखिभ्यष्टच्। Although a Samāhāra compound should be neuter in gender, त्र्यहः is masculine by the rule रात्राह्नाहाः पुंसि। चेरुः—3rd plural perfect of चर् [चचार-चेरतुः-चेरुः। चेरिथ-चेरथुः-चेर। चचार, चचर-चेरिव-चेरिम।] Impersonal—पृष्टैः तैः चीरपरिग्रहैः चेरे।

94

ते हिमालयमामन्त्र्य पुनः प्राप्य च शूलिनम्।
सिद्धं चास्मै निवेद्यार्थं तद्विसृष्टाः खमुद्ययुः॥

After taking leave of Himālaya, they, having returned to S'iva and reported to him that the business was accomplished, went up the sky, being dismissed by him.

ತೇ=ಅವರು ಹಿಮಾಲಯಂ=ಹಿಮವಂತನಿಗೆ ಆಮಂತ್ರ್ಯ=ಹೋಗಿ ಬರುತ್ತೇವೆಂದು ಹೇಳಿ ಅವನ ಅನುಮತಿ ಪಡೆದು ಶೂಲಿನಂ=ಶಿವನನ್ನು ಪುನಃ ಪ್ರಾಪ್ಯ=ತಿರುಗಿ ಸೇರಿ ಅಸ್ಮೈ ಚ=ಅವನಿಗೂ ಕೂಡ ಅರ್ಥಂ=ತಾವು ಕೈಗೊಂಡಿದ್ದ ಕೆಲಸವು ಸಿದ್ಧಂ=ಫಲಿಸಿತೆಂಬುದನ್ನು ನಿವೇದ್ಯ=ಅರಿಕೆ ಮಾಡಿ ತತ್+ವಿಸೃಷ್ಟಾಃ=ಅವನಿಂದ ಬೀಳ್ಕೊಡಲ್ಪಟ್ಟವರಾಗಿ ಖಂ=ಅಂತರಿಕ್ಷಕ್ಕೆ ಉದ್ಯಯುಃ=ಹಾರಿಹೋದರು.

After taking leave of Himavān, the sages flew to the Mahākos'i water-fall where they met S'iva and reported to him how the business entrusted to them had been accomplished. Then with his permission, they went up the sky to their original places.

हिमालयम् आमन्त्र्य—having taken leave of Himālaya ते—those sages पुनः प्राप्य—returning शूलिनं—to S'iva, the S'ūla-bearer च—and निवेद्य—having reported अस्मै—to him अर्थं सिद्धं—the business (as) accomplished उद्ययुः—went up खे—into the sky तद्विसृष्टाः—being bidden fare-well by him. 'अत्र संक्षिप्तार्थाभिधानात् संक्षेपो नाम गुण उक्तः। तदुक्तम्—संक्षिप्तार्थाभिधानं यत् संक्षेपः परिकीर्तितः इति।' उद्ययुः—3rd plural Perfect of या with उत्; see note on stanza 50. Voice change—तद्विसृष्टैः तैः खम् उद्यये।

पुनन्ति 69
श्लाघ्यते (Passive) 70
ध्रियते (Passive) 76
वि+चिन्वन्ति 77
वृणुते 78
नमति 89
स्पृशन्ति 95

लङ्— Imperfect (Past)

प्रादुः+आसन् 4, 71
अपश्यत् 12
उत्+ऐक्षत 85
अकरोत् 92
अगमयत् (Causative) 95

लुङ्— Aorist (Past)

अभूत् 13

लिट्—Perfect (Past)

संदिदेश 1
बभौ 2
सस्मार 3
बभासे 11
ऊचुः 15, 53, 65
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